

Juniata College
Library

CLASS 875.4 BOOK C48c
C-2
ACCESSION 20705

Irving Hollingshead.

CICERO
ON THE
IMMORTALITY OF THE SOUL.

CHASE & STUART'S CLASSICAL SERIES.

CICERO'S
TUSCULAN DISPUTATIONS,
BOOK FIRST;
THE DREAM OF SCIPIO;

AND

EXTRACTS FROM THE DIALOGUES ON OLD AGE AND
FRIENDSHIP.

Edited and Annotated

BY

THOMAS CHASE, LL.D. (HARV.),

PRESIDENT OF HAVERFORD COLLEGE.

REVISED EDITION.

NEW YORK AND PHILADELPHIA:
HINDS, NOBLE & ELDREDGE.

CHASE & STUART'S CLASSICAL SERIES

— COMPRISES —

A FIRST LATIN BOOK,

A LATIN GRAMMAR,

A LATIN READER,

*And Editions of all the Latin Authors usually
read in Schools and Colleges.*

8754
C48C

Entered, according to Act of Congress, in the year 1873, by

ELDREDGE & BROTHER,

In the Office of the Librarian of Congress, at Washington.

REVISED EDITION. Copyright, 1884.

J. FAGAN & SON,
ELECTROTYPERS, PHILAD'A.

FERGUSON BROS. & CO.,
PRINTERS, PHILADELPHIA.

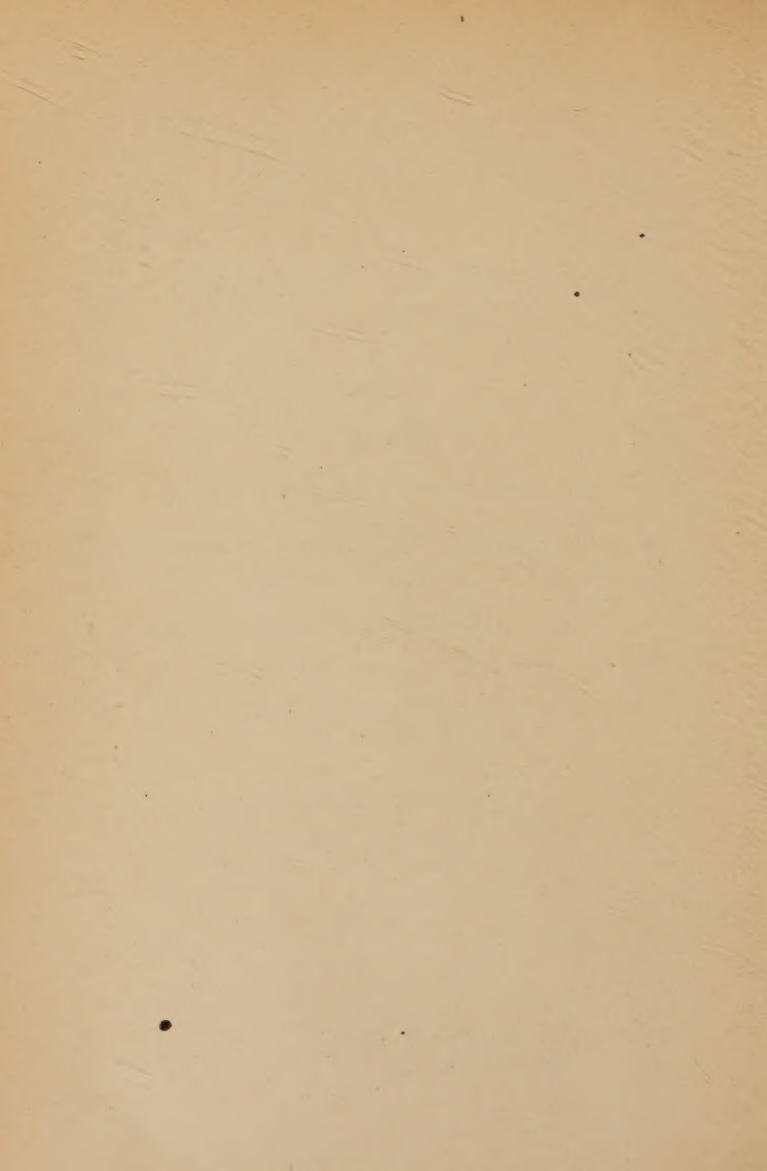
~~875.4~~
~~C48c~~

PA
629
A3
188

PIAE
MEMORIAE
CAROLI · BECK · P · D ·
LINGVAE · LATINAE · IN · COLLEGIO · HARVARDIANO
OLIM · PROFESSORI
HVNC · LIBRVM
GRATO · ANIMO · DEDICAT
DISCIPVLVS.

V

20705





TOGETHER with the first book of the Tusculan Disputations, the editor has here presented the *Somnium Scipionis*, and extracts from the dialogues *De Senectute* and *De Amicitia*; thus combining the most important passages in the works of Cicero in which the question of the Immortality of the Soul is discussed. Besides the intrinsic interest and value of these treatises as containing the maturest decisions of old philosophy upon a question of universal and nearest concern, they are adorned with a grace of style and happiness of illustration characteristic of their author and worthy of their subject. None of the philosophical works of Cicero holds a higher rank than the *Tusculan Disputations* for beauty of language and elevation of sentiment; in the *Dream of Scipio* the lively narrative and poetic coloring enhance the admiration which the loftiness of its views cannot fail to excite; and the dialogues on *Old Age* and *Friendship* have always been regarded as treasuries of thought and models of composition.* With the exception of the

* Such was the admiration in which Erasmus held these works, that he pronounced their author inspired from Heaven. His words are these:—"Sacris quidem litteris ubique prima debetur auctoritas; sed tamen ego nonnunquam offendo quaedam vel dicta a veteribus, vel scripta ab ethnicis, etiam poetis, tam caste, tam sancte, tam divinitus, ut mihi non possim persuadere, quin pectus

Somnium Scipionis, these are the fruits of Cicero's ripest years; and that delightful episode, as well as its companions in this volume, is the product of a mind enriched by the largest culture and made wise by a varied experience.

The large number of editions which have been issued of this volume have so worn the stereotype plates, which were made for the second edition, that it has become necessary to cast new ones. The editor has taken this occasion to revise the text and the notes, with the aid of the fruitful labors of critics and scholars which have been directed to the Tusculan Disputations since the first publication; and he trusts that for many years to come successive generations of teachers and students, ambitious of generous culture, will delight themselves with these charming productions of "Rome's least mortal mind."

HAVERFORD COLLEGE, 1884.

illorum, quum illa scriberent, numen aliquod bonum agitaverit. Et fortasse latius se fundit spiritus Christi, quam nos interpretamur. Et multi sunt in consortio sanctorum, qui non sunt apud nos in catalogo. Fateor affectum meum apud amicos: non possum legere librum Ciceronis de Senectute, de Amicitia, de Officiis, de Tusculanis Quaestionibus, quin aliquoties exoseculer codicem, ac venerer sanctum illud pectus, afflatum caelesti numine. Contra, quum hos quosdam recentiores lego de re publica, oeconomia, aut ethica praecipientes, Deum immortalem! quam frigent prae illis, immo quam non videntur sentire quod scribunt! ut ego citius patiar perire totum Scotum, cum aliquot sui similibus, quam libros unius Ciceronis, aut Plutarchi: non quod illos in totum damnum, sed quod [ab] his sentiam *me reddi meliorem*, quum ex illorum lectione surgam, nescio quomodo, frigidius affectus erga veram virtutem, sed irritatior ad contentionem."—*Colloqq. Famil., Conviv. Relig.*

INTRODUCTION.



THE apparent inconsistencies in the language of Cicero on different occasions, with reference to the doctrine of the immortality of the soul, have excited some doubt and discussion in regard to the views really entertained by him on that subject. A correct appreciation of his sentiments on this question cannot be formed without considering, first, what were his general philosophical principles in regard to the degree of certainty with which truth can be attained, and, secondly, what was his immediate object in the various writings in which he alludes to the condition of the soul after death.

On the first point, Cicero's views were similar to those held by the New Academy. He entertained a moderate scepticism in philosophy, congenial to his own mental character, and naturally resulting from his education and the "endless and inextricable disputes of the different sects" whose doctrines he studied in his search for truth. Disgusted at the confidence and dogmatism with which different schools had promulgated their decisions upon the knottiest questions,

and, with his sensitive nature, dreading to offend the judgments or prejudices of others by a too positive assertion of disputed points, he professed not to arrive at certainty in his speculations, but only to incline to that opinion which appeared most probable. Accordingly, in his philosophical treatises he adopted the method of the Academics, "cautiously abstaining," says Ritter, "from advancing his own opinions too decidedly, refusing to be bound by any authority, and at the same time never attempting to establish his own."

In regard to the second point, in none of the treatises in which Cicero alludes to the immortality of the soul, unless we except the *Somnium Scipionis*, was it his immediate object to assert the truth of that doctrine. In that beautiful Vision this truth is maintained with a directness that admits of no question, Cicero's aim being to show that wise and virtuous statesmen are rewarded, not only by the consciousness of good deeds, but also by a participation in the immortal glories of the future life; and there is not in the whole the slightest intimation of a doubt in regard to a fact which indeed is presupposed in the very conception of the scene, in which the chief speaker is an immortal departed spirit. The purpose of the first book of the *Tusculan Disputations* is simply to show that *death is not an evil*, either to the dead or to those yet living; and this, the author maintains, is true, whatever sup-

position be adopted in regard to the future existence of the soul. Cicero proceeds, indeed, to argue that it is not only not an evil, but even a blessing, and advances in this connection the doctrine of immortality, defending it, with the utmost earnestness and eloquence, by a great variety of potent arguments; but he is not to be charged with inconsistency or wavering, because, recurring to his first proposition, that death is not an evil, he labors to prove that it ought not to be regarded as such, even admitting that souls perish with the body; for it is evident that in this he is not abandoning the ground previously taken, but merely forbearing to insist upon a point unessential to his argument. If any expressions in the *Cato Major* and *Laelius* seem to imply doubt upon this question in the author's mind, the same answer can be given,—that the admission of this truth was not essential to the defence of the proposition to be established. Cato could still maintain that the fear of dissolution ought not to embitter our declining years, and Laelius that it had gone well with his departed friend, even if death were granted to be an eternal sleep, and its only advantage the release from the toils and sorrows of this life. But the very manner in which the contrary supposition is for a moment adopted in the *De Senectute*, only increases the appearance of sincerity with which the doctrine of immortality is defended in that dialogue. “If,” says Cato, “as certain paltry philosophers

suppose,—*quidam minuti philosophi*,—I shall feel nothing when I am dead, I have no fear that those philosophers will laugh at my delusion when they and I shall be no more.” And in neither of these dialogues can the supposition, for the sake of the argument, that the contrary is true, be taken as an indication of doubt in Cicero’s mind, any more than the words of many Christian writers, who, after vindicating the claims of their faith to universal acceptance, have added, “Even if this religion be all a fable and an imposition, no harm, but rather incalculable benefit, would result from its adoption.” The confidence with which a belief in a future life is asserted in these two treatises, “designed to be generally intelligible rather than philosophically accurate,” and thus leaving their writer comparatively unshackled by his sceptical system, should be allowed great weight, as Ritter suggests, in proof of the reality of his conviction; while his seeming to leave the question undecided in the *Tusculan Disputations* can be easily explained by the restrictions of his philosophy, in the same manner as he himself accounts for the fact that Socrates—who, as Ritter, Grote, and authorities generally agree, undoubtedly believed in the existence of the soul after death—pretended, in his *Apology*, to consider the point as undetermined, “*etsi, quod praeter deos negat scire quemquam, id scit ipse, . . . nam dixit ante; sed suum illud, nihil ut affirmet, tenet ad extremum.*” *Tusc. Disp. I. xlii. 99.*

But perhaps the most serious difficulty is presented in several expressions in Cicero's letters to his friends, which seem to imply a doubt of the existence of a future state. Here, again, we should inquire, What was Cicero's purpose in writing these letters? In some of them it was, doubtless, to administer consolation to friends in distress,—but only such consolation as they could be made to receive. It is known that he was in several of these instances writing to Epicureans, who, disbelieving the immortality of the soul, could derive no comfort from the presentation of that doctrine. In other passages, perhaps this argument would fail us; but, to adopt the words of Middleton, “we must remember always that Cicero was an Academic; and though he believed a future state, was fond of the opinion, and declares himself resolved never to part with it, yet he believed it as probable only, not as certain; and as probability implies some mixture of doubt, and admits the degrees of more and less, so it admits also some variety in the stability of our persuasions: thus, in a melancholy hour, when his spirits were depressed, the same argument would not appear to him with the same force, but doubts and difficulties get the ascendant, and what humored his present chagrin find the readiest admission. . . . But after all, whatever be the sense of these letters, it cannot surely be thought reasonable to oppose a few scattered hints, accidentally thrown out, when he was not considering the subject,

to the volumes that he had deliberately written on the other side of the question."

Upon the whole, while it cannot be denied that Cicero had not that deep and firmly established conviction of the fact of a future state which we entertain at the present day, there seems to be no sufficient reason to doubt that he felt a strong persuasion of its probability, which almost amounted to belief. The arguments of Socrates, of Plato, and of the Pythagoreans in favor of immortality found a response in the depths of his heart, and the voice of the divinity within him at times attested to his soul the truth of this doctrine with a power far transcending the cold deductions of reasoning. He may not have appreciated the value of this inward revelation; he may have faltered and doubted when he attempted to state according to a formal, artificial system the grounds of his belief,—sincere believers sometimes falter now; but when his mind was bent back upon itself, who can doubt that, in his case, also,

"A warmth within the breast would melt
The freezing reason's colder part,
And, like a man in wrath, the heart
Stood up and answered, 'I have felt.'"

When, however, we consider the general scepticism of the age of Cicero in regard to a future existence, and the clouds with which his own faith was often obscured, we cannot but confess that this sublime doctrine was

brought to perfect light only by Him who gave its truth the sanctions of his divine authority, and, to confirm it, rose from the dead.

The reader will find a fuller discussion of this interesting question in Ritter's *History of Ancient Philosophy*, Vol. IV., pp. 141-143; Middleton's *Life of Cicero*, pp. 306-310 (Bohn's edition); E. G. von Bengel's Dissertation, "*Quid doctrina de animorum immortalitate religioni Christianae debeat*," Part IV., Sect. ii.; Wyttenbach's Prize Dissertation, "*Veterum Philosophorum sententiae de statu animorum post mortem corporis*," and the same author's "*Lectiones*." For other references, see Dr. Ezra Abbot's "*Literature of the Doctrine of a Future Life*."

The following passages from the Letters of Cicero contain allusions to the condition of the soul after death:—

"Saepissime et legi et audiui, nihil mali esse in morte; ex qua si resideat sensus, immortalitas illa potius, quam mors ducenda sit; sin sit amissus, nulla videri miseria debeat, quae non sentiatur." (*Epp. ad Divv.* V. xvi.) "Ut hoc saltem in maximis malis boni consequamur, ut mortem, quam etiam beati contemnere debeamus, propterea quod nullum sensum esset habitura, nunc sic affecti non modo contemnere debeamus, sed etiam optare." (*Ibid.* V. xxi.) "Sed haec consolatio levis est; illa gravior, qua te uti spero, ego certe utor: nec enim, dum ero, angar ulla re, cum

omni vacem culpa; et, si non ero, sensu omnino carebo.” (*Ibid.* VI. iii.) “Deinde, quod mihi ad consolationem commune tecum est, si jam vocer ad exitum vitae, non ab ea re publica avellar, qua carendum esse doleam, praesertim cùm id sine ullo sensu futurum sit.” (*Ibid.* VI. iv.) “Una ratio videtur, quicquid evenerit, ferre moderate, praesertim cùm omnium rerum mors sit extremum.” (*Ibid.* VI. xxi.)

We may insert here several other passages from Cicero’s writings, bearing on our subject; the first from the *Hortensius*, cited by St. Augustine, *De Trin.* Lib. XIV. c. xix.:—

“Quae nobis dies noctesque considerantibus, acuentibusque intellegentiam, quae est mentis acies, caventibusque ne quando illa hebescat, id est, in philosophia viventibus, magna spes est, aut si hoc, quo sentimus et sapimus, mortale et caducum est, jucundum nobis, perfunctis muneribus humanis, occasum, neque molestam extinctionem et quasi quietem vitae fore: aut si, ut antiquis philosophis, iisque maximis longeque clarissimis, placuit, aeternos animos ac divinos habemus, sic existimandum est, quo magis hi fuerint semper in cursu, id est, in ratione et investigandi cupiditate, et quo minus se admiscuerint atque implicuerint hominum vitiis et erroribus, hoc iis faciliorem ascensum et reditum in caelum fore. Quapropter, ut aliquando terminetur oratio, si aut exstingui tranquille volumus, cùm in his artibus vixerimus, aut si ex hac in aliam

haud paulo meliorem domum sine mora demigrare, in his studiis nobis omnis opera et cura ponenda est."

See also another extract from the *Hortensius* in the same treatise of St. Augustine, Lib. IV. c. ii.

De Divinat. I. xxx. : "Cùm ergo est somno sevocatus animus a societate et a contagione corporis, tum meminit praeteritorum, praesentia cernit, futura praevidet. Jacet enim corpus dormientis, ut mortui, viget autem et vivit animus; quod multo magis faciet post mortem, cùm omnino corpore excesserit. Itaque appropinquante morte multo est divinior. Nam et id ipsum vident, qui sunt morbo gravi et mortifero affecti, instare mortem. Itaque iis occurrunt plerumque imagines mortuorum, tumque vel maxime laudi student; eosque qui secus, quam decuit, vixerunt, peccatorum suorum tum maxime paenitet." Read also the remainder of the chapter.

Orat. I. in *Cat.*, in *fine*: "Tu, Jupiter, qui iisdem, quibus haec urbs, auspiciis a Romulo es constitutus, quem Statorem hujus urbis atque imperii vere nominamus, hunc et hujus socios a tuis aris ceterisque templis, a tectis urbis ac moenibus, a vitis fortunisque civium [omnium] arcebis; et homines bonorum inimicos, hostes patriae, latrones Italiae, scelerum foedere inter se ac nefaria societate conjunctos, aeternis suppliciis vivos mortuosque mactabis."

Pro Marcello, ix. in *fine*: "Servi igitur iis etiam iudicibus, qui multis post saeculis de te judicabunt et

quidem haud scio an incorruptius quam nos; nam et sine amore et sine cupiditate et rursus sine odio et sine invidia judicabunt. Id autem etiam si tum ad te, *ut quidam* * *falso putant*, non pertinebit, nunc certe pertinet esse te talem, ut tuas laudes obscuratura, nulla umquam sit oblivio."

Orat. pro Scauro, ii. 50: "Quo te nunc modo appellem? ut hominem? at non es inter nos: ut mortuum? at vivis et viges; at in omnium animis atque ore versaris, atque divinus animus mortale nihil habuit, neque tuorum quicquam potuit emori praeter corpus."

For Cicero's high estimate of the dignity of the human mind, and his belief in its resemblance and kinship to divine natures,—views which in themselves would predispose him to believe in its immortality,—consult *De Finibus*, II. xxxiv., V. xii., xiii.; *De Officiis*, I. iv., xxxvi., III. x.; and particularly those eloquent chapters in *De Legibus*, I. viii., ix., xxii., and xxiii.

* The Epicureans.





M. TULLII CICERONIS

TUSCULANARUM DISPUTATIONUM

AD M. BRUTUM

LIBER PRIMUS.

DE CONTEMNENDA MORTE.



I. 1. CŪM defensionum laboribus senatoriisque muneribus, aut omnino aut magna ex parte, essem aliquando liberatus, retuli me, Brute, te hortante maxime, ad ea studia, quae, retenta animo, remissa temporibus, longo intervallo intermissa, revocavi; et, cū omnium artium, quae ad rectam vivendi viam pertinerent, ratio et disciplina studio sapientiae, quae philosophia dicitur, contineretur, hoc mihi Latinis litteris illustrandum putavi; non quia philosophia Graecis et litteris et doctoribus percipi non posset, sed meum semper iudicium fuit, omnia nostros aut invenisse per se sapientius quam Graecos, aut accepta ab illis fecisse meliora, quae quidem digna statuissent in qui-

bus elaborarent. 2. Nam mores et instituta vitae resque domesticas ac familiares nos profecto et melius tuemur et lautius; rem vero publicam nostri majores certe melioribus temperaverunt et institutis et legibus. Quid loquar de re militari? in qua cum virtute nostri multum valuerunt, tum plus etiam disciplina. Jam illa, quae natura, non litteris assecuti sunt, neque cum Graecia neque ulla cum gente sunt conferenda. Quae enim tanta gravitas, quae tanta constantia, magnitudo animi, probitas, fides, quae tam excellens in omni genere virtus in ullis fuit, ut sit cum majoribus nostris comparanda? 3. Doctrina Graecia nos et omni litterarum genere superabat; in quo erat facile vincere non repugnantes. Nam cum apud Graecos antiquissimum e doctis genus sit poetarum, siquidem Homerus fuit et Hesiodus ante Romam conditam, Archilochus regnante Romulo, serius poeticam nos accepimus. Annis fere **DX** post Romam conditam Livius fabulam dedit, C. Claudio Caeci filio, M. Tuditano consulibus, anno ante natum Ennium; qui fuit major natu quam Plautus et Naevius.

II. Sero igitur a nostris poetae vel cogniti vel recepti. Quamquam est in Originibus, solitos esse in epulis canere convivas ad tibicinem de clarorum hominum virtutibus; honorem tamen huic generi non fuisse, declarat oratio Catonis, in qua objecit, ut probrum, M. Nobiliori, quod

is in provinciam poëtas duxisset. Duxerat autem consul ille in Aetoliam, ut scimus, Ennium. Quo minus igitur honoris erat poëtis, eo minora studia fuerunt; nec tamen, si qui magnis ingeniis in eo genere exstiterunt, non satis Graecorum gloriae responderunt. 4. An censemus, si Fabio, nobilissimo homini, laudi datum esset, quod pingeret, non multos etiam apud nos futuros Polyclitos et Parrhasios fuisse? Honos alit artes, omnesque incenduntur ad studia gloria; jacentque ea semper, quae apud quosque improbantur. Summam eruditionem Graeci sitam censebant in nervorum vocumque cantibus. Igitur et Epaminondas, princeps, meo judicio, Graeciae, fidibus praeclare cecinisse dicitur; Themistoclesque aliquot ante annis, cum in epulis recusaret lyram, est habitus indoctior. Ergo in Graecia musici floruerunt; discébantque id omnes, nec, qui nesciebat, satis excultus doctrina putabatur. 5. In summo apud illos honore geometria fuit; itaque nihil mathematicis illustrius. At nos metiendi ratio- cinandique utilitate hujus artis terminavimus modum.

III. At contra oratorem celeriter complexi sumus; nec eum primo eruditum, aptum tamen ad dicendum; post autem eruditum. Nam Galbam, Africanum, Laelium, doctos fuisse traditum est; studiosum autem eum, qui iis aetate anteibat, Catonem; post vero, Lepidum,

Carbonem, Gracchos ; inde ita magnos nostram ad aetatem, ut non multum aut nihil omnino Graecis cederetur.

Philosophia jacuit usque ad hanc aetatem, nec ullum habuit lumen litterarum Latinarum : quae illustranda et excitanda nobis est, ut, si occupati profuimus aliquid civibus nostris, proximus etiam, si possumus, otiosi. 6. In quo eo magis nobis est elaborandum, quod multi jam esse libri Latini dicuntur, scripti inconsiderate, ab optimis illis quidem viris, sed non satis eruditis. Fieri autem potest, ut recte quis sentiat, et id, quod sentit, polite eloqui non possit ; sed mandare quemquam litteris cogitationes suas, qui eas nec disponere, nec illustrare possit, nec delectatione aliqua allicere lectorem, hominis est intemperanter abutentis et otio et litteris. Itaque suos libros ipsi legunt cum suis, nec quisquam attingit, praeter eos, qui eandem licentiam scribendi sibi permitti volunt. Quare si aliquid oratoriae laudis nostra attulimus industria, multo studiosius philosophiae fontes aperiemus, e quibus etiam illa manabant.

IV. 7. Sed ut Aristoteles, vir summo ingenio, scientia, copia, cum motus esset Isoeratis rhetoris gloria, dicere docere etiam coepit adulescentes et prudentiam cum eloquentia jungere: sic nobis placet nec pristinum dicendi studium deponere et in hac majore et uberiore arte versari. Hanc enim perfectam philosophiam sem-

per judicavi, quae de maximis quaestionibus copiose posset ornatèque dicere. In quam exercitationem ita nos studiose dedimus, ut jam etiam scholas Graecorum more habere auderemus; ut nuper tuum post discessum, in Tusculano, cùm essent complures mecum familiares, temptavi quid in eo genere possem. Ut enim antea declamitabam causas, quod nemo me diutius fecit, sic haec mihi nunc senilis est declamatio. Ponere jubebam, de quo quis audire vellet; ad id aut sedens aut ambulans disputabam.

8. Itaque dierum quinque *scholas*, ut Graeci appellant, in totidem libros contuli. Fiebat autem ita, ut, cùm is, qui audire vellet, dixisset quid sibi videretur, tum ego contra dicerem. Haec est enim, ut scis, vetus et Socratica ratio contra alterius opinionem disserendi; nam ita facillime, quid veri simillimum esset, inveniri posse Socrates arbitrabatur. Sed quo commodius disputationes nostrae explicentur, sic eas exponam, quasi agatur res, non quasi narretur. Ergo ita nascetur exordium.

V. 9. A. Malum mihi videtur esse mors. M. Lisne, qui mortui sunt, an iis, quibus moriendum est? A. Utrisque. M. Est miserum igitur, quoniam malum. A. Certe. M. Ergo et ii, quibus evenit jam ut morerentur, et ii, quibus eventurum est, miseri. A. Mihi ita videtur. M. Nemo ergo non miser. A. Prorsus nemo. M. Et quidem, si tibi constare vis, omnes, qui-

cumque nati sunt eruntve, non solum miseri, sed etiam semper miseri. Nam si solos eos diceres miseros, quibus moriendum esset, neminem tu quidem eorum, qui viverent, exciperes; (moriendum est enim omnibus;) esset tamen miseriae finis in morte: quoniam autem etiam mortui miseri sunt, in miseriam nascimur sempiternam. Necesse est enim miseros esse eos, qui centum milibus annorum ante occiderunt, vel potius omnes, quicumque nati sunt. A. Ita prorsus existimo.

10. M. Dic, quaeso: Num te illa terrent, tri-cēps apud inferos Cerberus, Cocyti fremitus, trayectio Acherontis,

Mēto summam aquām attingens ēnectu' siti Tāntalus?

tum illud, quod

Sisyphu' vērsat

Sāxum, sūdans nītendō, neque prōficīt hīlum?

fortasse etiam inexorabiles iudices, Minos et Rhadamanthus? apud quos nec te L. Crassus defendet, nec M. Antonius: nec, quoniam apud Graecos iudices res agetur, poteris adhibere Demosthenen: tibi ipsi pro te erit maxima corona causa dicenda. Haec fortasse metuis, et idcirco mortem censes esse sempiternum malum.

VI. A. Adeone me delirare censes, ut ista esse credam? M. An tu haec non credis? A. Minime vero. M. Male, hercule, narras. A. Cur? quaeso. M. Quia disertus esse possem,

si contra ista dicerem. 11. *A.* Quis enim non in ejusmodi causa? aut quid negotii est, haec poëtarum et pictorum portenta convincere? *M.* Atqui pleni libri sunt contra ista ipsa disserentium philosophorum. *A.* Inepte sane. Quis enim est tam excors, quem ista moveant? *M.* Si ergo apud inferos miseri non sunt, ne sunt quidem apud inferos ulli. *A.* Ita prorsus existimo. *M.* Ubi sunt ergo ii, quos miseros dicis? aut quem locum incolunt? si enim sunt, nusquam esse non possunt. *A.* Ego vero nusquam esse illos puto. *M.* Igitur ne esse quidem? *A.* Prorsus isto modo; et tamen miseros ob id ipsum quidem, quia nulli sint.

12. *M.* Jam malletm Cerberum metueres, quam ista tam inconsiderate diceres. *A.* Quid tandem? *M.* Quem esse negas, eundem esse dicis. Ubi est acumen tuum? cùm enim miserum esse dicis, tum eum, qui non sit, dicis esse. *A.* Non sum ita hebes, ut istud dicam. *M.* Quid dicis igitur? *A.* Miserum esse, verbi causa, *M.* Crassum, qui illas fortunas morte dimiserit; miserum Cn. Pompeium, qui tanta gloria sit orbatus; omnes denique miseros, qui hac luce careant. *M.* Revolveris eodem. Sint enim oportet, si miseri sunt; tu autem modo negabas eos esse, qui mortui essent. Si igitur non sunt, nihil possunt esse: ita ne miseri quidem sunt. *A.* Non dico fortasse etiam, quod sentio; nam istuc ipsum, non esse, cùm fueris,

miserrimum puto. 13. *M.* Quid? miserius, quam omnino numquam fuisse? Ita, qui nondum nati sunt, miseri jam sunt, quia non sunt; et nos, si post mortem miseri futuri sumus, miseri fuimus antequam nati. Ego autem non commemini, antequam sum natus, me miserum. Tu si meliore memoria es, velim scire, ecquid de te recordere.

VII. *A.* Ita jocularis, quasi ego dicam eos miseros, qui nati non sint; et non eos, qui mortui sint. *M.* Esse ergo eos dicis. *A.* Immo, quia non sint, cùm fuerint, eo miseros esse. *M.* Pugnancia te loqui non vides? quid enim tam pugnat, quam non modo miserum, sed omnino quicquam esse, qui non sit? An tu egressus porta Capena, cùm Calatini, Scipionum, Serviliorum, Metellorum sepulchra vides, miseros putas illos? *A.* Quoniam me verbo premis, posthac non ita dicam, *miseros esse*, sed tantum, *miseros*, ob id ipsum quia non sunt. *M.* Non dicis igitur, *miser est M. Crassus*; sed tantum, *miser M. Crassus*. 14. *A.* Ita plane. *M.* Quasi non necesse sit, quicquid isto modo pronunties, id aut esse aut non esse. An tu dialecticis ne imbutus quidem es? In primis enim hoc traditur: omne pronuntiatum (sic enim mihi in praesentia occurrit, ut appellarem ἀξίωμα; utar post alio, si invenero melius;) id ergo est pronuntiatum, quod est verum aut falsum. Cùm dicis igitur, *miser M. Crassus*, aut hoc dicis, *miser est*

M. Crassus, ut possit judicari, verum id falsumne sit, aut nihil dicis omnino. *A.* Age jam concedo non esse miseros, qui mortui sint, quoniam extorsisti ut faterer, qui omnino non essent, eos ne miseros quidem esse posse. Quid? qui vivimus, cum moriendum sit, nonne miseri sumus? Quae enim potest in vita esse jucunditas, cum dies et noctes cogitandum sit jam jamque esse moriendum?

VIII. 15. *M.* Ecquid ergo intellegis, quantum mali de humana condicione dejeceris? *A.* Quonam modo? *M.* Quia, si mori etiam mortuis miserum esset, infinitum quoddam et sempiternum malum haberemus; in vita nunc video calcem, ad quam cum sit decursum, nihil sit praeterea extimescendum. Sed tu mihi videris *Epicharmi*, acuti nec insulsi hominis, ut *Siculi*, sententiam sequi. *A.* Quam? non enim novi. *M.* Dicam, si potero, Latine; scis enim me Graece loqui in Latino sermone non plus solere quam in Graeco Latine. *A.* Et recte quidem. Sed quae tandem est *Epicharmi* ista sententia? *M.*

Emori nolo; sed me esse mortuum nihil aestumo.

A. Jam agnosco Graecum. Sed quoniam coëgististi ut concederem, qui mortui essent, eos miseros non esse, perfice, si potes, ut ne moriendum quidem esse miserum putem.

16. *M.* Jam istuc quidem nihil negotii est;

sed etiam majora molior. *A.* Quo modo hoc nihil negotii est? aut quae sunt tandem ista majora? *M.* Quia, quoniam post mortem nihil est mali, ne mors quidem est malum, cui proximum tempus est post mortem, in quo mali nihil esse concedis; ita ne moriendum quidem esse malum est; id est enim, perveniendum esse ad id, quod non esse malum confitemur. *A.* Ueberius ista, quaeso. Haec enim spinosiora, prius, ut confitear, me cogunt, quam ut assentiar. Sed quae sunt ea, quae dicis te majora moliri? *M.* Ut doceam, si possim, non modo malum non esse, sed bonum etiam esse mortem. *A.* Non postulo id quidem; aveo tamen audire. Ut enim non efficias quod vis, tamen, mors ut malum non sit, efficies. Sed nihil te interpellabo; continentem orationem audire malo. 17. *M.* Quid? si te rogavero aliquid, non respondebis? *A.* Superbum id quidem est; sed, nisi quid necesse erit, malo non rôges.

IX. *M.* Geram tibi morem, et ea, quae vis, ut potero, explicabo; nec tamen quasi Pythius Apollo, certa ut sint et fixa quae dixero, sed ut homunculus, unus e multis, probabilia conjectura sequens. Ultra enim quo progrediar, quam ut veri similia videam, non habeo; certa dicent ii, qui et percipi ea posse dicunt, et se sapientes esse profitentur. *A.* Tu, ut videtur; nos ad audiendum parati sumus. 18. *M.* Mors igitur ipsa, quae videtur notissima res esse, quid sit,

primum est videndum. Sunt enim, qui discessum animi a corpore putent esse mortem; sunt, qui nullum censeant fieri discessum, sed una animum et corpus occidere, animumque in corpore exstingui. Qui discedere animum censent, alii statim dissipari, alii diu permanere, alii semper. Quid sit porro ipse animus, aut ubi, aut unde, magna dissensio est. Aliis cor ipsum animus videtur: ex quo *excordes*, *recordes*, *concordesque* dicuntur, et Nasica ille prudens, bis consul, *Corculum*, et

Egregie cordatus homo, Catus Aelii' Sextus.

19. Empedocles animum esse censet cordi suffusum sanguinem. Aliis pars quaedam cerebri visa est animi principatum tenere. Aliis nec cor ipsum placet, nec cerebri quandam partem, esse animum; sed alii in corde, alii in cerebro dixerunt animi esse sedem et locum. Animum autem alii animam, ut fere nostri. Declarant nomina: nam et *agere animam* et *efflare* dicimus, et *animosos*, et *bene animatos*, et *ex animi sententia*; ipse autem *animus* ab *anima* dictus est. Zenoni Stoico animus ignis videtur.

X. Sed haec quidem, quae dixi, cor, cerebrum, animam, ignem, vulgo; reliqua fere singuli. 20. Ut multi ante veteres, proxime autem Aristoxenus, musicus idemque philosophus, ipsius corporis intensionem quandam; velut in cantu et fidibus quae harmonia dicitur, sic ex corporis

totius natura et figura varios motus cieri, tamquam in cantu sonos. Hic ab artificio suo non recessit, et tamen dixit aliquid, quod ipsum quale esset erat multo ante et dictum et explanatum a Platone. Xenocrates animi figuram et quasi corpus negavit esse, [verum] numerum dixit esse, cujus vis, ut jam ante Pythagorae visum erat, in natura maxima esset. Ejus doctor Plato triplicem fluxit animum; cujus principatum, id est rationem, in capite, sicut in arce, posuit, et duas partes ei parere voluit, iram et cupiditatem, quas locis suis, iram in pectore, cupiditatem subter praecordia, locavit. 21. Dicaearchus autem in eo sermone, quem Corinthi habitum tribus libris exponit, doctorum hominum disputantium, primo libro multos loquentes facit, duobus Pherecratem quendam, Phthiotam senem, quem ait a Deucalione ortum, disserentem inducit, nihil esse omnino animum, et hoc esse nomen totum inane, frustraue et animalia et animantes appellari; neque in homine inesse animum vel animam, nec in bestia; vimque omnem eam, qua vel agamus quid vel sentiamus, in omnibus corporibus vivis aequabiliter esse fusam nec separabilem a corpore esse, quippe quae nulla sit, nec sit quicquam, nisi corpus unum et simplex, ita figuratum ut temperatione naturae vigeat et sentiat. 22. Aristoteles longe omnibus (Platonem semper excipio) praestans et ingenio et diligentia, cum quattuor nota illa

genera principiorum esset complexus, e quibus omnia orirentur, quintam quandam naturam censet esse, e qua sit mens. Cogitare enim, et providere, et discere, et docere, et invenire aliquid, et tam multa alia, meminisse, amare, odisse, cupere, timere, angi, laetari: haec et similia eorum in horum quattuor generum inesse nullo putat. Quintum genus adhibet vacans nomine; et sic ipsum animum *ἐντελέχειαν* appellat novo nomine, quasi quandam continuatam motionem et perennem.

XI. Nisi quae me forte fugiunt, hae sunt fere de animo sententiae. Democritum enim, magnum illum quidem virum, sed levibus et rotundis corpusculis efficientem animum concursu quodam fortuito, omittamus. Nihil est enim apud istos, quod non atomorum turba conficiat. 23. Harum sententiarum quae vera sit, deus aliqui viderit; quae veri simillima, magna quaestio est. Utrum igitur inter has sententias dijudicare malumus, an ad propositum redire? A. Cuperem equidem utrumque, si posset; sed est difficile confundere. Quare si, ut ista non disserantur, liberari mortis metu possumus, id agamus; sin id non potest, nisi hac quaestione animorum explicata, nunc, si videtur, hoc, illud alias.

M. Quod malle te intellego, id puto esse commodius. Efficiet enim ratio, ut, quaecumque vera sit earum sententiarum, quas exposui, mors

aut malum non sit, aut sit bonum potius. 24
Nam si cor aut sanguis aut cerebrum est animus, certe, quoniam est corpus, interibit cum reliquo corpore. Si anima est, fortasse dissipabitur; si ignis, exstinguetur; si est Aristoxeni harmonia, dissolvetur. Quid de Dicaearcho dicam, qui nihil omnino animum dicat esse? His sentiis omnibus nihil post mortem pertinere ad quemquam potest; pariter enim cum vita sensus amittitur; non sentientis autem nihil est ullam in partem quod intersit. Reliquorum sententiae spem afferunt, si te hoc forte delectat, posse animos, cum e corporibus excesserint, in caelum, quasi in domicilium suum, pervenire. *A.* Me vero delectat, idque primum ita esse velim; deinde, etiam si non sit, mihi persuaderi tamen velim. *M.* Quid tibi ergo opera nostra opus est? num eloquentia Platonem superare possumus? Evolve diligenter ejus eum librum, qui est de animo; amplius quod desideres, nihil erit. *A.* Feci mehercule, et quidem saepius; sed nescio quo modo, dum lego, assentior, cum posui librum et mecum ipse de immortalitate animorum coepi cogitare, assensio omnis illa elabatur.

25. *M.* Quid hoc? dasne aut manere animos post mortem, aut morte ipsa interire? *A.* Do vero. *M.* Quid si maneant? *A.* Beatos esse concedo. *M.* Sin intereant? *A.* Non esse miseros, quoniam ne sint quidem. Jam istuc, co-

acti a te, paulo ante concessimus. *M.* Quo modo igitur aut cur mortem malum tibi videri dicis, quae aut beatos nos efficiet, animis manentibus, aut non miseros, sensu carentes?

XII. 26. *A.* Expone igitur, nisi molestum est, primum, si potes, animos remanere post mortem; tum, si minus id obtinebis, (est enim arduum,) docebis, carere omni malo mortem. Ego enim istuc ipsum vereor ne malum sit, non dico carere sensu, sed carendum esse. *M.* Auctoribus quidem ad istam sententiam, quam vis obtineri, uti optimis possumus: quod in omnibus causis et debet et solet valere plurimum: et primum quidem omni antiquitate; quae quo propius aberat ab ortu et divina progenie, hoc melius ea fortasse, quae erant vera, cernebat.

27. Itaque unum illud erat insitum priscis illis, quos *cascos* appellat Ennius, esse in morte sensum, neque excessu vitae sic deleri hominem ut funditus interiret; idque cum multis aliis rebus, tum e pontificio jure et caerimoniis sepulchrorum intellegi licet, quas maximis ingeniis praediti nec tanta cura coluissent, nec violatas tam inexpiable religione sanxissent, nisi haereret in eorum mentibus, mortem non interitum, esse omnia tollentem atque delentem, sed quandam quasi migrationem commutationemque vitae, quae in claris viris et feminis dux in caelum soleret esse, in ceteris humi retineretur et permaneret tamen. 28. Ex hoc et nostrorum opi-

nione *Romulus in caelo cum dis agit aerom*, ut, famae assentiens, dixit Ennius, et apud Graecos, indeque perlapsus ad nos et usque ad Oceanum, Hercules tantus et tam praesens habetur deus. Hinc Liber, Semela natus, eademque famae celebritate Tyndaridae fratres, qui non modo adjuutores in proeliis victoriae populi Romani, sed etiam nuntii fuisse perhibentur. Quid? Ino, Cadmi filia, nonne *Λευκοθέα* nominata a Graecis, Matuta habetur a nostris? Quid? totum prope caelum, ne plures persequar, nonne humano genere completum est?

XIII. 29. Si vero scrutari vetera, et ex iis ea, quae scriptores Graeciae prodiderunt, eruere coner, ipsi illi, majorum gentium dii qui habentur, hinc a nobis profecti in caelum reperientur. Quaere, quorum demonstrantur sepulchra in Graecia; reminiscere, quoniam es initiatus, quae tradantur mysteriis: tum denique, quam hoc late pateat, intelleges. Sed qui nondum ea, quae multis post annis tractari coepta sunt, physica didicissent, tantum sibi persuaserant, quantum natura admonente cognoverant; rationes et causas rerum non tenebant; visis quibusdam saepe movebantur, iisque maxime nocturnis, ut viderentur ii, qui vita excesserant, vivere.

30. Ut porro firmissimum hoc afferri videtur, cur deos esse credamus, quod nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit deorum opinio:—multi de diis

prava sentiunt (id enim vitioso more effici solet); omnes tamen esse vim et naturam divinam arbitrantur; nec vero id collocutio hominum aut consensus effecit; non institutis opinio est confirmata, non legibus; omni autem in re consensus omnium gentium lex naturae putanda est;—quis est igitur, qui suorum mortem primum non eo lugeat, quod eos orbatos vitae commodis arbitretur? Tolle hanc opinionem, luctum sustuleris. Nemo enim maeret suo incommodo: dolent fortasse et anguntur; sed illa lugubris lamentatio fletusque maerens ex eo est, quod eum, quem dileximus, vitae commodis privatum arbitramur idque sentire. Atque haec ita sentimus natura duce, nulla ratione nullaque doctrina.

XIV. 31. Maximum vero argumentum est, naturam ipsam de immortalitate animorum tacitam judicare, quod omnibus curae sunt, et maximae quidem, quae post mortem futura sint. *Serit arbores, quae alteri saeculo prosint*, ut ait in Synephebis; quid spectans, nisi etiam postera saecula ad se pertinere? Ergo arbores seret diligens agricola, quarum adspiciet bacam ipse numquam: vir magnus leges, instituta, rem publicam non seret? Quid procreatio liberorum, quid propagatio nominis, quid adoptiones filiorum, quid testamentorum diligentia, quid ipsa sepulchrorum monumenta, elogia significant, nisi nos futura etiam cogitare? 32. Quid illud?

num dubitas, quin specimen naturae capi deceat ex optima quaque natura? quae est melior igitur in hominum genere natura, quam eorum, qui se natos ad homines juvandos, tutandos, conservandos arbitrantur? Abiit ad deos Hercules: numquam abisset, nisi, cùm inter homines esset, eam sibi viam munivisset. Vetera jam ista et religione omnium consecrata.

XV. Quid in hac re publica tot tantosque viros, ob rem publicam interfectos, cogitasse arbitramur? iisdemne ut finibus nomen suum, quibus vita, terminaretur? Nemo umquam sine magna spe immortalitatis se pro patria offerret ad mortem. 33. Licuit esse otioso Themistocli, licuit Epaminondae, licuit, ne et vetera et externa quaeram, mihi; sed, nescio quo modo, inhaeret in mentibus quasi saeculorum quoddam augurium futurorum, idque in maximis ingeniis altissimisque animis et existit maxime, et apparet facillime. Quo quidem dempto, quis tam esset amens, qui semper in laboribus et periculis viveret?

34. Loquor de principibus: quid poëtae? nonne post mortem nobilitari volunt? unde ergo illud?

*Adspicite, o cives, senis Enni imaginem formam:
Hic vostrum pauxit maxuma facta patrum.*

Mercedem gloriae flagitat ab iis, quorum patres affecerat gloria; idemque,

*Nemo me lacrumis decoret, nec funera fletu
Faxit. Cur? Volito vivo' per ora virum.*

Sed quid poëtas? Opifices post mortem nobilitari volunt. Quid enim Phidias sui similem speciem inclusit in clupei Minervae cùm inscribere nomen non liceret? Quid nostri philosophi? nonne in iis ipsis libris, quos scribunt de contemnenda gloria, sua nomina inscribunt?

35. Quod si omnium consensus naturae vox est, omnesque, qui ubique sunt, consentiunt esse aliquid, quod ad eos pertineat, qui vita cesserint, nobis quoque idem existimandum est. Et si, quorum aut ingenio aut virtute animus excellit, eos arbitramur, quia natura optima sint, cernere naturae vim maxime, veri simile est, cùm optimus quisque maxime posteritati serviat, esse aliquid, cujus is post mortem sensum sit habiturus.

XVI. 36. Sed ut deos esse natura opinamur, qualesque sint, ratione cognoscimus; sic permanere animos arbitramur consensu nationum omnium: qua in sede maneant, qualesque sint, ratione discendum est. Cujus ignoratio finxit inferos easque formidines, quas tu contemnere non sine causa videbare. In terram enim cadentibus corporibus, iisque humo tectis, e quo dictum est *humari*, sub terra censebant reliquam vitam agi mortuorum. Quam eorum opinionem magni errores consecuti sunt, quos auxerunt poëtae. 37. Frequens enim consessus the-

atri, in quo sunt mulierculae et pueri, movetur audiens tam grande carmen :

*Adsum atque advenio Acherunte viâ, viâ alta atque ardua,
Për speluncas, sâxis structas âsperis, pendëntibus,
Mâxumis, ubi rígida constat erâssa caligo inferum :*

tantumque valuit error, qui mihi quidem jam sublatus videtur, ut, corpora cremata cùm scirent, tamen ea fieri apud inferos fingerent quae sine corporibus nec fieri possent, nec intelligi. Animos enim per se ipsos viventes non poterant mente complecti : formam aliquam figuramque quaerebant. Inde Homeri tota *rexviâ* ; inde ea, quae meus amicus Appius *rexivouarτεία* faciebat ; inde in vicinia nostra Averni laeus,

*Unde animae excitântur obscura tîmbra, aperto ex ostio
Âltae Acheruntis, fâlso sanguine, môrtuorum imâgines.*

Has tamen imagines loqui volunt : quod fieri nec sine lingua, nec sine palato, nec sine faucium, laterum, pulmonum vi et figura potest. Nihil enim animo videre poterant : ad oculos omnia referebant. 38. Magni autem est ingenii sevocare mentem a sensibus et cogitationem ab consuetudine abducere. Itaque credo equidem etiam alios tot saeculis : sed, quod litteris exstet, Pherecydes Syrius primus dixit, animos hominum esse sempiternos : antiquus sane : fuit enim meo regnante gentili. Hanc opinionem discipulus ejus Pythagoras maxime confirmavit ; qui, cùm Superbo regnante in Italiam venisset, tenuit

Magnam illam Graeciam cùm honore disciplinae, tum etiam auctoritate; multaque saecula postea sic vixit Pythagoreorum nomen, ut nulli alii docti viderentur.

XVII. Sed redeo ad antiquos. Rationem illi sententiae suae non fere reddebant, nisi quid erat numeris aut descriptionibus explicandum. 39. Platonem ferunt, ut Pythagoreos cognosceret, in Italiam venisse, et didicisse Pythagorea omnia, primumque de animorum aeternitate non solum sensisse idem, quod Pythagoram, sed rationem etiam attulisse. Quam, nisi quid dicis, praetermittamus, et hanc totam spem immortalitatis relinquamus. A. An tu, cùm me in summam expectationem adduxeris, deseres? Errare mehercule malo cum Platone, quem tu quanti facias scio et quem ex tuo ore admiror, quam cum istis vera sentire. 40. M. Macte virtute! ego enim ipse cum eodem ipso non invitus erraverim. Num igitur dubitamus, an, sicut plerumque? quamquam hoc quidem minime; persuadent enim mathematici, terram in medio mundo sitam ad universi caeli complexum quasi puncti instar obtinere, quod *κέντρον* illi vocant; eam porro naturam esse quattuor omnia gignentium corporum, ut, quasi partita habeant inter se ac divisa momenta, terrena et humida suo pte nutu et suo pondere ad pares angulos in terram et in mare ferantur; reliquae duae partes, una ignea, altera animalis, ut illae superiores in medium

locum mundi gravitate ferantur et pondere, sic hae rursum rectis lineis in caelestem locum subvolent, sive ipsa natura superiora appetente, sive quod a gravioribus leviora natura repellantur. Quae cùm constent, perspicuum debet esse, animos, cùm e corpore excesserint, sive illi sint animales, id est spirabiles, sive ignei, sublimis ferri. 41. Si vero aut numerus quidam sit animus, quod subtiliter magis quam dilucide dicitur, aut quinta illa non nominata magis quam non intellecta natura, multo etiam integriora ac puriora sunt, ut a terra longissime se effèrant. Horum igitur aliquid animus est, ne tam vegeta mens aut in corde cerebrove, aut in Empedocleo sanguine demersa jaceat.

XVIII. Dicaearchum vero cum Aristoxeno aequali et condiscipulo suo, doctos sane homines, omittamus: quorum alter ne condoluisse quidem umquam videtur, qui animum se habere non sentiat; alter ita delectatur suis cantibus, ut eos etiam ad haec transferre conetur. Harmoniam autem ex intervallis sonorum nosse possumus, quorum varia compositio etiam harmonias efficit plures; membrorum vero situs et figura corporis, vacans animo, quam possit harmoniam efficere, non video. Sed hic quidem, quamvis eruditus sit, sicut est, haec magistro concedat Aristoteli; canere ipse doceat. Bene enim illo Graecorum proverbio praecipitur,

Quam quisque norit artem, in hac se exerceat.

42. Illam vero funditus ejiciamus individuorum corporum levium et rotundorum concursione[m] fortuitam; quam tamen Democritus concalefactam et spirabilem, id est animale[m], esse vult.

Is autem animus, qui, si est horum quattuor generum, ex quibus omnia constare dicuntur, ex inflammata anima constat, ut potissimum videri video Panaetio, superiora capessat necesse est. Nihil enim habent haec duo genera proni, et supera semper petunt. Ita, sive dissipantur, procul a terris id evenit; sive permanent et conservant habitum suum, hoc etiam magis necesse est ferantur ad caelum, et ab iis perrumpatur et dividatur crassus hic et concretus aër, qui est terrae proximus. Calidior est enim vel potius ardentior animus, quam est hic aër, quem modo dixi crassum atque concretum; quod ex eo sciri potest, quia corpora nostra, terreno principiorum genere confecta, ardore animi concalescunt.

XIX. 43. Accedit, ut eo facilius animus evadat ex hoc aëre, quem saepe jam appello, eumque perrumpat, quod nihil est animo velocius, nulla est celeritas quae possit cum animi celeritate contendere. Qui si permanet incorruptus sui[que] similis, necesse est ita feratur, ut penetret et dividat omne caelum hoc, in quo nubes, imbres, ventique coguntur, quod et humidum et caliginosum est propter exhalationes terrae. Quam regionem cum superavit animus, naturamque sui similem contigit et agnovit, junctis

ex anima tenui et ex ardore solis temperato ignibus insistit, et finem altius se effèrendi facit. Cùm enim sui similem et levitatem et calorem adeptus est, tamquam paribus examinatus ponderibus, nullam in partem movetur, eaque ei demum naturalis est sedes, cùm ad sui simile penetravit, in quo, nulla re egens, aletur et sustentabitur iisdem rebus, quibus astra sustentantur et aluntur.

44. Cùmque corporis facibus inflammari solemus ad omnes fere cupiditates, eoque magis incendi, quod iis aemulemur, qui ea habeant, quae nos habere cupiamus, profecto beati erimus, cùm, corporibus relictis, et cupiditatum et aemulationum erimus expertes; quodque nunc facimus, cùm laxati curis sumus, ut spectare aliquid velimus et visere, id multo tum faciemus liberius, totosque nos in contemplandis rebus perspiciendisque ponemus, propterea quod et natura inest in mentibus nostris insatiabilis quaedam cupiditas veri videndi, et orae ipsae locorum illorum, quo pervenerimus, quo faciliorem nobis cognitionem rerum caelestium, eo maiorem cognoscendi cupiditatem dabunt. 45. Haec enim pulchritudo etiam in terris patritam illam et avitam (ut ait Theophrastus) philosophiam, cognitionis cupiditate incensam, excitavit. Praecipue vero fruuntur ea, qui tum etiam, cùm, has terras incolentes, circumfusi erant caligine, tamen acie mentis dispicere cupiebant.

XX. Etenim si nunc aliquid assequi se putant, qui ostium Ponti viderunt et eas angustias, per quas penetravit ea, quae est nominata

*Argó, quia Argivi in ea, dilecti viri,
Vecti, petebant péllem inauratam árietis ;*

aut ii, qui Oceani freta illa viderunt,

Eúropám Libyámque rapáx ubi dividit únda :

quod tandem spectaculum fore putamus, cùm totam terram contueri licebit ejusque cùm situm, formam, circumscriptionem, tum et habitabiles regiones, et rursum omni cultu propter vim frigoris aut caloris vacantes ?

46. Nos enim ne nunc quidem oculis cernimus ea, quae videmus: neque est enim ullus sensus in corpore: sed, (ut non physici solum docent, verum etiam medici, qui ista aperta et patefacta viderunt,) viae quasi quaedam sunt ad oculos, ad aures, ad nares a sede animi perforatae. Itaque saepe aut cogitatione aut aliqua vi morbi impediti, apertis atque integris et oculis et auribus, nec videmus nec audimus: ut facile intellegi possit, animum et videre et audire, non eas partes, quae quasi fenestrae sunt animi; quibus tamen sentire nihil queat mens, nisi id agat, et adsit. Quid quod eadem mente res dissimillimas comprehendimus, ut colorem, saporem, calorem, odorem, sonum? quae nunquam quinque nuntiis animus cognosceret, nisi ad eum omnia

referrentur, et is omnium iudex solus esset. Atque ea profecto tum multo puriora et dilucidiora cernentur, cùm, quo natura fert, liber animus pervenerit. 47. Nam nunc quidem, quamquam foramina illa, quae patent ad animum a corpore, callidissimo artificio natura fabricata est, tamen terrenis concretisque corporibus sunt intersaepta quodammodo; cùm autem nihil erit praeter animum, nulla res objecta impediet, quo minus percipiat quale quidque sit.

XXI. Quamvis copiose haec diceremus, si res postularet, quam multa, quam varia, quanta spectacula animus in locis caelestibus esset habiturus. 48. Quae quidem cogitans, soleo saepe mirari nonnullorum insolentiam philosophorum, qui naturae cognitionem admirantur, ejusque inventori et principi gratias exsultantes agunt, eumque venerantur ut deum. Liberatos enim se per eum dicunt gravissimis dominis, terrore sempiterno, et diurno ac nocturno metu. Quo terrore? quo metu? Quae est anus tam delira, quae timeat ista, quae vos videlicet, si physica non didicissetis, timeretis? *Acherunsia templa alta Orci, . . . pallida leti, obnubila tenebris loca.* Non pudet philosophum in eo gloriari, quod haec non timeat et quod falsa esse cognoverit? E quo intellegi potest, quam acuti natura sint, quoniam haec sine doctrina credituri fuerunt! 49. Praeclarum autem nescio quid adepti sunt, quod didicerunt, se, cùm tempus

mortis venisset, totos esse perituros. Quod ut ita sit, (nihil enim pugno,) quid habet ista res aut laetabile aut gloriosum? Nec tamen mihi sane quicquam occurrit, cur non Pythagorae sit et Platonis vera sententia. Ut enim rationem Plato nullam afferret, (vide, quid homini tribuam,) ipsa auctoritate me frangeret; tot autem rationes attulit, ut velle ceteris, sibi certe persuasisse videatur.

XXII. 50. Sed plurimi contra nituntur, animosque quasi capite damnatos morte multant; neque aliud est quicquam, cur incredibilis iis animorum videatur aeternitas, nisi quod nequeunt, qualis animus sit vacans corpore, intellegere et cogitatione comprehendere. Quasi vero intellegant, qualis sit in ipso corpore, quae conformatio, quae magnitudo, qui locus; ut, si jam possent in homine vivo cerni omnia, quae nunc tecta sunt, casurusne in conspectum videatur animus, an tanta sit ejus tenuitas, ut fugiat aciem. 51. Haec reputent isti, qui negant, animum sine corpore se intellegere posse: videbunt, quem in ipso corpore intellegant. Mihi quidem, naturam animi intuenti, multo difficilior occurrit cogitatio, multoque obscurior, qualis animus in corpore sit, tamquam alienae domui, quam qualis, cùm exierit et in liberum caelum quasi domum suam venerit. Etsi enim, quod numquam vidimus, id quale sit intellegere non possumus, certe, et deum ipsum, et divinum

animum, corpore liberatum, cogitatione complecti possumus. Dicaearchus quidem et Aristoxenus, quia difficilis erat animi, quid aut qualis esset, intellegentia, nullum omnino animum esse dixerunt.

52. Est illud quidem vel maximum, animo ipso animum videre; et nimirum hanc habet vim praeceptum Apollinis, quo monet ut se quisque noscat. Non enim, credo, id praecipit, ut membra nostra aut staturam figuramve noscamus. Neque nos corpora sumus: nec ego, tibi haec dicens, corpori tuo dico. Cùm igitur, *nosce te*, dicit, hoc dicit, *nosce animum tuum*: nam corpus quidem quasi vas est aut aliquod animi receptaculum: ab animo tuo quicquid agitur, id agitur a te. Hunc igitur nosse nisi divinum esset, non esset hoc acrioris cujusdam animi praeceptum tributum deo.

53. Sed si, qualis sit animus, ipse animus nesciet: dic, quaeso, ne esse quidem se sciet? ne moveri quidem se? ex quo illa ratio nata est Platonis, quae a Socrate est in Phaedro explicata, a me autem posita est in sexto libro de Re publica:

XXIII. "Quod semper movetur, aeternum est; quod autem motum affert alicui, quodque ipsum agitur aliunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur quod se ipsum movet, quia numquam deseritur a se, numquam ne moveri quidem de-

sinit; quin etiam ceteris, quae moventur, hic fons, hoc principium est movendi. Principii autem nulla est origo. 54. Nam e principio oriuntur omnia: ipsum autem nulla ex re alia nasci potest; nec enim esset id principium, quod gigneretur aliunde. Quod si numquam oritur, ne occidit quidem unquam. Nam principium extinctum nec ipsum ab alio renascetur, nec ex se aliud creabit, siquidem necesse est a principio oriri omnia. Ita fit, ut motus principium ex eo sit, quod ipsum a se movetur. Id autem nec nasci potest, nec mori: vel concidat omne caelum omnisque natura consistat necesse est, nec vim ullam nanciscatur, qua a primo impulsa moveatur. Cùm pateat igitur, aeternum id esse, quod se ipsum moveat, quis est qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitur externo; quod autem est animal, id motu cietur interiore et suo. Nam haec est propria natura animi atque vis. Quae si est una ex omnibus, quae se ipsa semper moveat, neque nata certe est, et aeterna est."

55. Licet concurrant omnes plebei philosophi, (sic enim ii, qui a Platone et Socrate et ab ea familia dissident, appellandi videntur,) non modo nihil unquam tam eleganter explicabunt, sed ne hoc quidem ipsum quam subtiliter conclusum sit intellegent. Sentit igitur animus se moveri; quod cùm sentit, illud una sentit, se vi

sua, non aliena moveri, nec accidere posse ut ipse umquam a se deseratur. Ex quo efficitur aeternitas;—nisi quid habes ad haec. *A.* Ego vero facile sum passus ne in mentem quidem mihi aliquid contra venire; ita isti faveo sententiae.

XXIV. 56. *M.* Quid? illa tandem num leviora censes, quae declarant inesse in animis hominum divina quaedam? quae si cernerem quemadmodum nasci possent, etiam quemadmodum interirent viderem. Nam sanguinem, bilem, pituitam, ossa, nervos, venas, omnem denique membrorum et totius corporis figuram videor posse dicere, unde concreta et quo modo facta sint: animum ipsum, si nihil esset in eo, nisi id, ut per eum viveremus, tam natura putarem hominis vitam sustentari, quam vitis, quam arboris; haec enim etiam dicimus vivere. Item si nihil haberet animus hominis, nisi ut appetere aut fugeret, id quoque esset ei commune cum bestiis.

57. Habet primum memoriam, et eam infinitam rerum innumerabilium; quam quidem Plato recordationem esse vult vitae superioris. Nam in illo libro, qui inscribitur *Μένων*, pusionem quendam Socrates interrogat quaedam geometrica de dimensione quadrati: ad ea sic ille respondet, ut puer; et tamen ita faciles interrogationes sunt, ut gradatim respondens eodem perveniat, quo si geometrica didicisset. Ex

quo effici vult Socrates, ut discere nihil aliud sit, nisi recordari. Quem locum multo etiam accuratius explicat in eo sermone, quem habuit eo ipso die, quo excessit e vita; docet enim, quemvis, qui omnium rerum rudis esse videatur, bene interroganti respondentem declarare, se non tum illa discere, sed reminiscendo recognoscere; nec vero fieri ullo modo posse, ut a pueris tot rerum atque tantarum insitas et quasi consignatas in animis notiones, quas *ἐννοίας* vocant, haberemus, nisi animus, antequam in corpus intravisset, in rerum cognitione viguisset.

58. Cùmque nihil esset, ut omnibus locis a Platone disseritur, (nihil enim putat esse, quod oriatur et intereat, idque solum esse, quod semper tale sit quale sit, quam *ἰδέαν* appellat ille, nos *speciem*,) non potuit animus haec in corpore inclusus agnoscere, cognita attulit: ex quo tam multarum rerum cognitionis admiratio tollitur. Neque ea plane videt animus, cùm repente in tam insolitum tamque perturbatum domicilium immigravit; sed cùm se collegit atque recreavit, tum agnoscit illa reminiscendo. Ita nihil est aliud discere, nisi recordari.

59. Ego autem majore etiam quodam modo memoriam admiror. Quid est enim illud, quo meminimus? aut quam habet vim? aut unde naturam? Non quaero, quanta memoria Simonides fuisse dicatur, quanta Theodectes, quanta

is, qui a Pyrrho legatus ad Senatum est missus, Cineas, quanta nuper Charmadas, quanta, qui modo fuit, Scepsius Metrodorus, quanta noster Hortensius; de communi hominum memoria loquor, et eorum maxime, qui in aliquo majore studio et arte versantur: quorum quanta mens sit, difficile est existimare; ita multa meminerunt.

XXV. 60. Quorsus igitur haec spectat oratio? Quae sit illa vis et unde sit, intellegendum puto. Non est certe nec cordis, nec sanguinis, nec cerebri, nec atomorum; animae sit, ignisve, nescio; nec me pudet, ut istos, fateri nescire, quod nesciam; illud, si ulla alia de re obscura affirmare possem, sive anima sive ignis sit animus, eum jurarem esse divinum. Quid enim? obsecro te, terrane tibi, hoc nebuloso et caliginoso caelo, aut sata aut concreta videtur tanta vis memoriae? Si, quid sit hoc, non vides; at, quale sit, vides: si ne id quidem, at, quantum sit, profecto vides. 61. Quid igitur? utrum capacitatem aliquam in animo putamus esse, quo, tamquam in aliquod vas, ea, quae meminimus, infundantur? Absurdum id quidem. Qui enim fundus, aut quae talis animi figura intellegi potest? aut quae tanta omnino capacitas? An imprimi, quasi ceram, animum putamus, et esse memoriam signatarum rerum in mente vestigia? Quae possunt verborum, quae rerum ipsarum esse vestigia? quae porro tam immensa

magnitudo, quae illa tam multa possit effingere?

Quid? illa vis quae tandem est, quae investigat occulta, quae inventio atque excogitatio dicitur? ex hacne tibi terrena mortalique natura et caduca concreta ea videtur? 62. aut qui primus, quod summae sapientiae Pythagorae visum est, omnibus rebus imposuit nomina? aut qui dissipatos homines congregavit et ad societatem vitae convocavit? aut qui sonos vocis, qui infiniti videbantur, paucis litterarum notis terminavit? aut qui errantium stellarum cursus, praegressiones, institutiones notavit? Omnes magni; etiam superiores, qui fruges, qui vestitum, qui tecta, qui cultum vitae, qui praesidia contra feras invenerunt: a quibus mansuefacti et exculti a necessariis artificiis ad elegantiora defluximus. Nam et auribus oblectatio magna parta est, inventa et temperata varietate et natura sonorum; et astra suspeximus, cum ea, quae sunt infixae certis locis, tum illa non re sed vocabulo errantia. Quorum conversiones omnesque motus qui animo vidit, is docuit similem animum suum ejus esse, qui ea fabricatus esset in caelo. 63. Nam cum Archimedes lunae, solis, quinque errantium motus in sphaeram illigavit, effecit idem quod ille, qui in Timaeo mundum aedificavit Platonis deus, ut tarditate et celeritate dissimillimos motus una regeret conversio. Quod si in hoc mundo fieri sine deo non potest,

ne in sphaera quidem eosdem motus Archimedes sine divino ingenio potuisset imitari.

XXVI. 64. Mihi vero ne haec quidem notiora et illustriora carere vi divina videntur, ut ego aut poëtam grave plenumque carmen sine caelesti aliquo mentis instinctu putem fundere, aut eloquentiam sine majore quadam vi fluere, abundantem sonantibus verbis uberibusque sententiis. Philosophia vero, omnium mater artium, quid est aliud, nisi, ut Plato, donum; ut ego, inventum deorum? Haec nos primum ad illorum cultum, deinde ad jus hominum, quod situm est in generis humani societate, tum ad modestiam magnitudinemque animi erudit; eademque ab animo, tamquam ab oculis, caliginem dispulit, ut omnia, supera, infera, prima, ultima, media, videremus.

65. Prorsus haec divina mihi videtur vis, quae tot res efficiat et tantas. Quid est enim memoria rerum et verborum? quid porro inventio? profecto id, quo ne in deo quidem quicquam majus intellegi potest. Non enim ambrosia deos, aut nectare, aut Juventate pocula ministrante, laetari arbitror; nec Homerum audio, qui Ganymeden ab dis raptum ait propter formam, ut Jovi bibere ministraret; non justa causa, cur Laomedonti tanta fieret injuria. Fingebat haec Homerus, et humana ad deos transferebat; divina mallem ad nos. Quae autem divina? Vigere, sapere, invenire, meminisse.

Ergo animus, ut ego dico, divinus est, ut Euripides dicere audet, deus; et quidem, si deus aut anima aut ignis est, idem est animus hominis. Nam ut illa natura caelestis et terra vacat et humore, sic utriusque harum rerum humanus animus est expers. Sin autem est quinta quaedam natura ab Aristotele inducta primum, haec et deorum est et animorum. XXVII. 66. Hanc nos sententiam secuti, his ipsis verbis in Consolatione [hoc] expressimus:

“Animorum nulla in terris origo inveniri potest. Nihil enim est in animis mixtum atque concretum, aut quod ex terra natum atque fictum esse videatur; nihil ne aut humidum quidem, aut flabile, aut igneum. His enim in naturis nihil inest, quod vim memoriae, mentis, cogitationis habeat, quod et praeterita teneat, et futura provideat, et complecti possit praesentia: quae sola divina sunt, nec invenietur umquam unde ad hominem venire possint, nisi a deo. Singularis est igitur quaedam natura atque vis animi, sejuncta ab his usitatis notisque naturis. Ita, quicquid est illud, quod sentit, quod sapit, quod vivit, quod viget, caeleste et divinum ob eamque rem aeternum sit necesse est. Nec vero deus ipse, qui intellegitur a nobis, alio modo intellegi potest, nisi mens soluta quaedam et libera, segregata ab omni concretionem mortali, omnia sentiens et movens, ipsaque praedita

motu sempiterno.” 67. Hoc e genere atque eadem e natura est humana mens.

Ubi igitur, aut qualis est ista mens? — Ubi tua, aut qualis? potesne dicere? an, si omnia ad intellegendum non habeo, quae habere vellem, ne iis quidem, quae habeo, mihi per te uti licebit? — Non valet tantum animus, ut se ipsum ipse videat; at ut oculus, sic animus, se non videns, alia cernit. Non videt autem, quod minimum est, formam suam. Fortasse: quamquam id quoque: sed relinquamus; vim certe, sagacitatem, memoriam, motum, celeritatem videt. Haec magna, haec divina, haec sempiterna sunt. Qua facie quidem sit aut ubi habitet, ne quaerendum quidem est.

XXVIII. 68. Ut, cùm videmus speciem primum candoremque caeli, dein conversionis celeritatem tantam, quantam cogitare non possumus; tum vicissitudines dierum ac noctium, commutationesque temporum quadrupertitas, ad maturitatem frugum et ad temperationem corporum aptas; eorumque omnium moderatorem et ducem solem; lunamque accretione et deminutione luminis quasi fastorum notantem et significantem dies; tum in eodem orbe, in duodecim partes distributo, quinque stellas ferri, eosdem cursus constantissime servantes, disparibus inter se motibus; nocturnamque caeli formam undique sideribus ornatam; tum globum terrae eminentem e mari, fixum in medio mundi

universi loco, duabus oris distantibus habitabilem et cultum; quarum altera, quam nos incolimus,

*Sub axe posita ad stellas septem, unde hórrifer
Aquilóni' stridor gélidas molitúr nives,*

altera australis, ignota nobis, quam vocant Graeci ἀντίχθονα; 69. ceteras partes incultas, quod aut frigore rigeant, aut urantur calore; hic autem, ubi habitamus, non intermittit suo tempore

*Caelúm nitescere, arbores frondéscere,
Vítés laetificae pámpinis pubéscere,
Ramí bacarum ubértate incurvéscere,
Segetés largiri frúges, florere ómnia,
Fontés scatere, herbis práta convestirier;*

tum multitudinem pecudum, partim ad vescendum, partim ad cultus agrorum, partim ad vehendum, partim ad corpora vestienda; hominemque ipsum, quasi contemplatorem caeli ac deorum cultorem; atque hominis utilitati agros omnes et maria parentia:—70. haec igitur et alia innumerabilia cùm cernimus, possumusne dubitare quin iis praesit aliquis vel effector, si haec nata sunt, ut Platoni videtur, vel, si semper fuerunt, ut Aristoteli placet, moderator tanti operis et muneris? Sic mentem hominis, quamvis eam non videas, ut deum non vides, tamen, ut deum agnoscis ex operibus ejus, sic ex memoria rerum, et inventione, et celeritate motus,

omnique pulchritudine virtutis vim divinam mentis agnoscito.

XXIX. In quo igitur loco est? Credo equidem in capite, et, cur credam, afferre possum. Sed alias, ubi sit animus; certe quidem in te est.

Quae est ei natura? Propria, puto, et sua. Sed fac igneam, fac spirabilem: nihil ad id, de quo agimus. Illud modo videto, ut deum noris, etsi ejus ignores et locum et faciem, sic animum tibi tuum notum esse oportere, etiam si ignores et locum et formam. 71. In animi autem cognitione dubitare non possumus, nisi plane in physicis plumbei sumus, quin nihil sit animis admixtum, nihil concretum, nihil copulatum, nihil coagmentatum, nihil duplex. Quod cum ita sit, certe nec secerni, nec dividi, nec discerpi, nec distrahi potest; ne interire quidem igitur. Est enim interitus quasi discessus et secretio ac diremptus earum partium, quae ante interitum junctione aliqua tenebantur.

His et talibus rationibus adductus Socrates nec patronum quaesivit ad iudicium capitis, nec iudicibus supplex fuit, adhibuitque liberam contumaciam, a magnitudine animi ductam, non a superbia; et supremo vitae die de hoc ipso multa disseruit; et paucis ante diebus, cum facile posset educi e custodia, noluit; et tum, paene in manu jam mortiferum illud tenens poculum, locutus ita est, ut non ad mortem trudi, verum in caelum videretur ascendere.

XXX. Ita enim censebat, itaque disseruit: duas esse vias duplicesque cursus animorum e corpore excedentium. 72. Nam qui se humanis vitiis contaminavissent, et se totos libidimbus dedissent, quibus caecati vel domesticis vitiis atque flagitiis se inquinavissent, vel re publica violanda fraudes inexpiabiles concepissent, iis devium quoddam iter esse, seclusum a concilio deorum; qui autem se integros castosque servavissent, quibusque fuisset minima cum corporibus contagio, seseque ab iis semper sevocasent, essentque in corporibus humanis vitam imitati deorum,—his ad illos, a quibus essent profecti, reditum facilem patere. 73. Itaque commemorat, ut cygni, qui non sine causa Apollini dicati sint, sed quod ab eo divinationem habere videantur, qua providentes quid in morte boni sit, cum cantu et voluptate moriantur, sic omnibus bonis et doctis esse faciendum.

Nec vero de hoc quisquam dubitare posset, nisi idem nobis accideret diligenter de animo cogitantibus, quod iis saepe usu venit, qui [cùm] acriter oculis deficientem solem intuerentur, ut adspectum omnino amitterent; sic mentis acies se ipsa intuens nonnumquam hebescit, ob eamque causam contemplandi diligentiam amittimus. Itaque dubitans, circumspectans, haesitans, multa adversa reverens, tamquam in rate in mari immenso, nostra vehitur oratio.

74. Sed haec et vetera, et a Graecis. Cato

autem sic abiit e vita, ut causam moriendi natum se esse gauderet. Vetat enim dominans ille in nobis deus injussu hinc nos suo demigrare; cùm vero causam justam deus ipse dederit, ut tunc Socrati, nunc Catoni, saepe multis, nê ille, medius fidius, vir sapiens laetus ex his tenebris in lucem illam excesserit. Nec tamen illa vincla carceris ruperit, (leges enim vetant;) sed tamquam a magistratu aut ab aliqua potestate legitima, sic a deo evocatus atque emissus exierit. *Tota enim philosophorum vita, ut ait idem, commentatio mortis est.*

XXXI. 75. Nam quid aliud agimus, cùm a voluptate, id est a corpore, cùm a re familiari, quae est ministra et famula corporis, cùm a re publica, cùm a negotio omni sevocamus animum? quid, inquam, tum agimus, nisi animum ad se ipsum advocamus, secum esse cogimus, maximeque a corpore abducimus? Secernere autem a corpore animum, eequid aliud est quam mori discere? Quare hoc commentemur, mihi crede, disjungamusque nos a corporibus, id est, consuescamus mori. Hoc et, dum erimus in terris, erit illi caelesti vitae simile; et, cùm illuc ex his vinculis emissi feremur, minus tardabitur cursus animorum. Nam qui in compedibus corporis semper fuerunt, etiam cùm soluti sunt, tardius ingrediuntur, ut ii, qui ferro vineti multos annos fuerunt. Quo cùm venerimus, tum denique vivemus. Nam haec qui-

dem vita mors est; quam lamentari possem, si liberet.

76. *A.* Satis tu quidem in Consolatione es lamentatus: quam cùm lego, nihil malo quam has res relinquere; his vero modo auditis, multo magis. *M.* Veniet tempus, et quidem celeriter, et sive retractabis sive properabis; volat enim aetas. Tantum autem abest ab eo, ut malum mors sit, quod tibi dudum videbatur, ut verear, ne homini nihil sit non malum aliud, certe sit nihil bonum aliud potius; si quidem vel dii ipsi vel cum diis futuri sumus. *A.* Quid refert? *M.* Adsunt enim, qui haec non probent. Ego autem numquam ita te in hoc sermone dimittam, ulla uti ratione mors tibi videri malum possit.

77. *A.* Quî potest, cùm ista cognoverim? *M.* Quî possit, rogas? Catervae veniunt contra dicentium, nec solum Epicureorum, quos equidem non despicio, sed nescio quo modo doctissimus quisque contemnit; acerrume autem deliciae meae, Dicaearchus, contra hanc immortalitatem disseruit. Is enim tres libros scripsit, qui Lesbiiaci vocantur, quod Mytilenis sermo habetur, in quibus vult efficere, animos esse mortales. Stoici autem usuram nobis largiuntur, tamquam cornicibus; diu mansuros aiunt animos, semper, negant.

XXXII. Num non vis igitur audire, cur, etiam si ita sit, mors tamen non sit in malis?

A. Ut videtur; sed me nemo de immortalitate depellet. 78. *M.* Laudo id quidem; etsi nihil nimis oportet confidere. Movemur enim saepe aliquo acute concluso; labamus, mutamusque sententiam clarioribus etiam in rebus: in his est enim aliqua obscuritas. Id igitur si acciderit, simus armati. *A.* Sane quidem; sed, ne accidat, providebo.

M. Numquid igitur est causae, quin amicos nostros Stoicos dimittamus? eos dico, qui aiunt manere animos, cùm e corpore excesserint, sed non semper? *A.* Istos vero: qui, quod tota in hac causa difficillimum est, suscipiant, posse animum manere corpore vacantem: illud autem, quod non modo facile ad credendum est, sed, eo concesso quod volunt, consequens ideo, non dant, ut, cùm diu permanserit, ne intereat. *M.* Bene reprehendis: et se isto modo res habet.

79. Credamus igitur Panaetio, a Platone suo dissentienti? Quem enim omnibus locis divinum, quem sapientissimum, quem sanctissimum, quem Homerum philosophorum appellat, hujus hanc unam sententiam de immortalitate animorum non probat. Vult enim, quod nemo negat, quicquid natum sit, interire; nasci autem animos, quod declaret eorum similitudo, qui procreentur, quae etiam in ingeniis, non solum in corporibus appareat. Alteram autem affert rationem: nihil esse, quod doleat, quin id aegrum

esse quoque possit; quod autem in morbum cadat, id etiam interituum; dolere autem animos; ergo etiam interire

XXXIII. 80. Haec refelli possunt. Sunt enim ignorantis, cùm de aeternitate animorum dicatur, de mente dici, quae omni turbido motu semper vacet, non de partibus iis, in quibus aegritudines, irae, libidinesque versentur, quas is, contra quem haec dicuntur, semotas a mente et disclusas putat. Jam similitudo magis apparet in bestiis, quarum animi sunt rationis expertes; hominum autem similitudo in corporum figura magis exstat, et ipsi animi magni refert quali in corpore locati sint. Multa enim e corpore existunt, quae acuant mentem, multa, quae obtundant. Aristoteles quidem ait, omnes ingeniosos melancholicos esse; ut ego me tardiores esse non moleste feram. Enumerat multos; idque quasi constet, rationem, cur ita fiat, affert. Quod si tanta vis est ad habitum mentis in iis, quae gignuntur in corpore, (ea sunt autem, quaecumque sunt, quae similitudinem faciunt,) nihil necessitatis affert, cur nascantur animi, similitudo. Omitto similitudines. 81. Vellem adesse posset Panaetius; vixit cum Africano; quaererem ex eo, cujus suorum similis fuisset Africani fratris nepos, facie vel patris, vita omnium perditorum ita similis, ut esset facile deterrimus; cujus etiam similis P. Crassi, et sapientis et eloquentis et primi hominis, ne-

pos, multorumque aliorum clarorum virorum, quos nihil attinet nominare, nepotes et filii.

Sed quid agimus? oblitine sumus, hoc nunc nobis esse propositum, cū satis de aeternitate dixissemus, ne si interirent quidem animi, quicquam mali esse in morte? *A.* Ego vero memineram; sed te de aeternitate dicentem aberrare a proposito facile patiebar.

XXXIV. 82. *M.* Video te alte spectare, et velle in caelum migrare. Spero fore, ut contingat id nobis. Sed fac, ut isti volunt, animos non remanere post mortem: video nos, si ita sit, privari spe beatioris vitae; mali vero quid affert ista sententia? Fac enim sic animum interire, ut corpus: num igitur aliquis dolor aut omnino post mortem sensus in corpore est? Nemo id quidem dicit: etsi Democritum insimulat Epicurus, Democritii negant. Ne in animo quidem igitur sensus remanet; ipse enim nusquam est. Ubi igitur malum est, quoniam nihil tertium est? an, quod ipse animi discessus a corpore non fit sine dolore? Ut credam ita esse, quam est id exiguum! Et falsum esse arbitror, et fit plerumque sine sensu, nonnumquam etiam cum voluptate; totumque hoc leve est, qualecumque est; fit enim ad punctum temporis: 83. illud angit vel potius excruciat, discessus ab omnibus iis, quae sunt bona in vita. Vide, ne a malis dici verius possit. Quid ego nunc lugeam vitam hominum? Vere et jure possum.

Sed quid necesse est, cū id agam, ne post mortem miseros nos putemus fore, etiam vitam efficere deplorando miseriorem? Fecimus hoc in eo libro, in quo nosmet ipsos, quantum potuimus, consolati sumus. A malis igitur mors abducit, non a bonis; verum si quaerimus. Et quidem hoc a Cyrenaico Hegesia sic copiose disputatur, ut is a rege Ptolemaeo prohibitus esse dicatur illa in scholis dicere, quod multi, iis auditis, mortem sibi ipsi consciscerent.

84. Callimachi quidem epigramma in Ambra-
ciotam Cleombrotum est: quem ait, cū ei nihil
accidisset adversi, e muro se in mare abjecisse,
lecto Platonis libro. Ejus autem, quem dixi,
Hegesiae liber est, Ἀποχαρτερῶν, in quo a vita
quidam per inedia[m] discedens revocatur ab ami-
cis, quibus respondens, vitae humanae enumerat
incommoda. Possem id facere, etsi minus
quam ille, qui omnino vivere expedire nemini
putat. Mitto alios: etiamne nobis expedit? qui
et domesticis et forensibus solaciis ornamen-
tisque privati, certe, si ante occidissemus, mors
nos a malis, non a bonis abstraxisset.

XXXV. 85. Sit igitur aliquis, qui nihil mali
habeat, nullum a fortuna vulnus acceperit: Me-
tellus ille honoratis quattuor filiis; at quinquaginta Priamus, e quibus septemdecim justa uxore
natis. In utroque eandem habuit Fortuna po-
testatem, sed usa in altero est. Metellum enim
multi filii, filiae, nepotes, neptes in rogum im-

posuerunt; Priamum tanta progenie orbatum, cùm in aram confugisset, hostilis manus interemit. Hic si vivis filiis, incolumi regno, occidisset,

*adstãnte ope bárbaricá,
Tectis caelátis, láqueatís,*

utrum tandem a bonis, an a malis discessisset? Tum profecto videretur a bonis. At certe ei melius evenisset, nec tam flebiliter illa canerentur:

*Haec ómnia vidi inflámmari,
Priamó vi vítam evítari,
Jovis áram sángine túrpari.*

Quasi vero ista vi quicquam tum potuerit ei melius accidere! Quod si ante occidisset, talem eventum omnino amisisset; hoc autem tempore sensum amisit malorum. 86. Pompeio, nostro familiari, cùm graviter aegrotaret Neapoli, melius est factum: coronati Neapolitani fuerunt; nimirum etiam Puteolani; vulgo ex oppidis publice gratulabantur. Ineptum sane negotium, et Graeculum; sed tamen fortunatum. Utrum igitur, si tum esset extinctus, a bonis rebus an a malis discessisset? Certe a miseris. Non enim cum socero bellum gessisset; non imparatus arma sumpsisset; non domum reliquisset; non ex Italia fugisset; non, exercitu amisso, nudus in servorum ferrum et manus incidisset; non liberi defleti; non fortunae omnes

a victoribus possiderentur. Qui, si mortem tum obisset, in amplissimis fortunis occidisset, is propagatione vitae quot, quantas, quam incredibiles hausit calamitates!

XXXVI. Haec morte effugiuntur, etiam si non evenerunt, tamen quia possunt evenire; sed homines ea sibi accidere posse non cogitant. Metelli sperat sibi quisque fortunam: proinde quasi aut plures fortunati sint quam infelices, aut certi quicquam sit in rebus humanis, aut sperare sit prudentius quam timere.

87. Sed hoc ipsum concedatur, bonis rebus homines morte privari; ergo etiam carere mortuos vitae commodis, idque esse miserum? Certe ita dicant necesse est. An potest is, qui non est, re ulla *carere*? Triste enim est nomen ipsum *carendi*, quia subicitur haec vis: habuit, non habet; desiderat, requirit, indiget. Haec, opinor, incommoda sunt carentis: caret oculis, odiosa caecitas; liberis, orbitas. Valet hoc in vivis; mortuorum autem non modo vitae commodis, sed ne vita quidem ipsa quisquam caret. De mortuis loquor, qui nulli sunt. Nos, qui sumus, num aut cornibus caremus, aut pennis? ecquis id dixerit? Certe nemo. Quid ita? Quia, cùm id non habeas, quod tibi nec usu, nec natura sit aptum, non careas, etiam si sentias te non habere. 88. Hoc premendum etiam atque etiam est argumentum, confirmato illo, de quo, si mortales animi sunt, dubitare non possumus,

quin tantus interitus in morte sit, ut ne minima quidem suspicio sensus relinquatur; hoc igitur probe stabilito et fixo, illud exequendum est, ut sciatur, quid sit *carere*, ne relinquatur aliquid erroris in verbo. *Carere* igitur hoc significat: egere eo, quod habere velis. Inest enim velle in *carendo*: (nisi cùm sic, tamquam in febris, dicitur, alia quadam notione verbi: dicitur enim alio modo etiam *carere*, cùm aliquid non habeas, et non habere te sentias, etiam si id facile patiari:;) *carere* in morte non dicitur, nec enim esset dolendum; dicitur illud, *bono carere*, quod est malum. Sed ne vivus quidem bono caret, si eo non indiget. Sed in vivo intellegi tamen potest, regno te *carere*; dici autem hoc in te satis subtiliter non potest; posset in Tarquinio, cùm regno esset expulsus; at in mortuo ne intellegi quidem; *carere* enim sentientis est, nec sensus in mortuo: ne *carere* quidem igitur in mortuo est.

XXXVII. 89. Quamquam quid opus est in hoc philosophari, cùm rem non magno opere philosophia egere videamus? Quotiens non modo ductores nostri, sed universi etiam exercitus ad non dubiam mortem concurrerunt! Quae quidem si timeretur, non L. Brutus, arcens eum reditu tyrannum, quem ipse expulerat, in proelio concidisset; non cum Latinis decertans pater Decius, cum Etruscis filius, cum Pyrrho nepos, se hostium telis objecissent; non uno bello pro

patria cadentes Scipiones Hispania vidisset, Paulum et Geminum Cannae, Venusia Marcel- lum, Litana Albinum, Lucania Gracchum. Num quis horum miser hodie? Ne tum quidem post spiritum extremum. Nec enim potest esse miser quisquam sensu perempto.

90. At id ipsum odiosum est, sine sensu esse. —Odiosum, si id esset carere. Cùm vero perspicuum sit, nihil posse in eo esse, qui ipse non sit, quid potest esse in eo odiosum, qui nec careat nec sentiat? Quamquam hoc quidem nimis saepe; sed eo, quod in hoc inest omnis animi contractio ex metu mortis. Qui enim satis viderit, id quod est luce clarius, animo et corpore consumpto totoque animante deleto et facto interitu universo, illud animal, quod fuerit, factum esse nihil, is plane perspiciet, inter Hippocentaurum, qui numquam fuerit, et regem Agamemnonem nihil interesse; nec pluris nunc facere M. Camillum hoc civile bellum, quam ego, illo vivo, fecerim Romam captam.

Cur igitur et Camillus doleret, si haec post trecentos et quinquaginta fere annos eventura putaret? et ego doleam, si ad decem milia annorum gentem aliquam urbem nostram potituram putem? Quia tanta caritas patriae est, ut eam non sensu nostro, sed salute ipsius metiamur.

XXXVIII. 91. Itaque non deterret sapien-

tem mors, quae propter incertos casus quotidie imminet, propter brevitatem vitae numquam potest longe abesse, quo minus in omne tempus rei publicae suisque consulat, et posteritatem ipsam, cujus sensum habiturus non sit, ad se putet pertinere. Quare licet etiam mortalem esse animum judicantem aeterna moliri, non gloriae cupiditate, quam sensurus non sit, sed virtutis, quam necessario gloria, etiam si tu id non agas, consequatur. Natura vero si se sic habet, ut, quo modo initium nobis rerum omnium ortus noster afferat, sic exitum mors, ut nihil pertinuit ad nos ante ortum, sic nihil post mortem pertinebit. In quo quid potest esse mali, cùm mors nec ad vivos pertineat, nec ad mortuos? Alteri nulli sunt: alteros non attinget.

92. Quam qui leviolem faciunt, somni simillimam volunt esse: quasi vero quisquam ita novaginta annos velit vivere, ut, cùm sexaginta confecerit, reliquos dormiat. Ne sues quidem id velint, non modo ipse. Endymion vero, si fabulas audire volumus, ut, nescio quando, in Latmo obdormivit, qui est mons Cariae, nondum, opinor, est experrectus. Num igitur eum curare censes, cùm Luna laboret? a qua consopitus putatur, ut eum dormientem oscularetur. Quid curet autem, qui ne sentit quidem? Habes somnum imaginem mortis, eamque quotidie induis. Et dubitas, quin sensus in morte nullus

sit, cùm in ejus simulacro videas esse nullum sensum?

XXXIX. 93. Pellantur ergo istae ineptiae paene aniles, ante tempus mori miserum esse. Quod tandem tempus? Naturaene? At ea quidem dedit usuram vitae, tamquam pecuniae, nulla praestituta die. Quid est igitur quod querare, si repetit cùm vult? ea enim conditione acceperas. Idem, si puer parvus occidit, aequo animo ferendum putant; si vero in cunis, ne querendum quidem. Atqui ab hoc acerbius exegit natura, quod dederat. “Nondum gustaverat,” inquit, “vitae suavitatem; hic autem jam sperabat magna, quibus frui coeperat.” At id quidem in ceteris rebus melius putatur, aliquam partem quam nullam attingere; cur in vita secus? Quamquam non male ait Callimachus, *multo saepius lacrimasse Priamum quam Troilum*. Eorum autem, qui exacta aetate moriuntur, fortuna laudatur. 94. Cur? nam, reor, nullis, si vita longior daretur, posset esse jucundior. Nihil enim est profecto homini prudentia dulcius, quam, ut cetera auferat, affert certe senectus.

Quae vero aetas longa est? aut quid omnino homini longum? nonne

*Modo pueros, modo ádulescentes, in cursu a tergo ínsequens,
Néc opinantes ássecura est*

senectus? sed quia ultra nihil habemus, hoc lon

gum dicimus. Omnia ista, perinde ut cuique data sunt pro rata parte, ita aut longa aut brevia dicuntur. Apud Hypanim fluvium, qui ab Europae parte in Pontum influit, Aristoteles ait, bestiolas quasdam nasci, quae unum diem vivant. Ex his igitur hora octava quae mortua est, provecta aetate mortua est; quae vero occidente sole, decrepita; eo magis, si etiam solstitiali die. Confer nostram longissimam aetatem cum aeternitate; in eadem propemodum brevitate qua illae bestiolae reperiemur.

XL. 95. Contemnamus igitur omnes ineptias, (quod enim levius huic levitati nomen imponam?) totamque vim bene vivendi in animi robore ac magnitudine, et in omnium rerum humanarum contemptione ac despicientia, et in omni virtute ponamus. Nam nunc quidem cogitationibus mollissimis effeminamur, ut, si ante mors adventet, quam Chaldaeorum promissa consecuti sumus, spoliati magnis quibusdam bonis, illusi, destitutique videamur. 96. Quod si exspectando et desiderando pendemus animis, cruciamur, angimur; pro dii immortales! quam illud iter jucundum esse debet, quo confecto nulla reliqua cura, nulla sollicitudo futura sit!

Quam me delectat Theramenes! quam elato animo est! Etsi enim flemus, cùm legimus, tamen non miserabiliter vir clarus emoritur. Qui cùm, conjectus in carcerem triginta jussu tyrannorum, venenum ut sitiens obduxisset, re-

liquum sic e poculo ejecit, ut id resonaret; quo sonitu reddito, arridens, *Propino*, inquit, *hoc pulchro Critiae*, qui in eum fuerat taeterrimus. Graeci enim in conviviis solent nominare, cui poculum tradituri sint. Lusit vir egregius extremo spiritu, cùm jam praecordiis conceptam mortem contineret; vereque ei, cui venenum praeberat, mortem est eam auguratus, quae brevi consecuta est. 97. Quis hanc animi maximi aequitatem in ipsa morte laudaret, si mortem malum judicaret? Vadit enim in eundem carcerem atque in eundem paucis post annis scyphum Socrates, eodem scelere judicum, quo tyrannorum Theramenes. Quae est igitur ejus oratio, qua facit eum Plato usum apud judices, jam morte multatum?

XLI. “Magna me,” inquit, “spes tenet, iudices, bene mihi evenire, quod mittar ad mortem. Necesse est enim sit alterum de duobus: ut aut sensus omnino omnes mors auferat, aut in alium quendam locum ex his locis morte migretur. Quamobrem, sive sensus exstinguitur, morsque ei somno similis est, qui nonnumquam etiam sine visis somniorum placatissimam quietem affert: dii boni! quid lucri est emori! aut quam multi dies reperiri possunt, qui tali nocti anteponantur? Cui si similis futura est perpetuitas omnis consequentis temporis, quis me beator? 98. Sin vera sunt, quae dicuntur, migrationem esse mortem in eas oras, quas qui e vita exces-

serunt incolunt, id multo jam beatius est. Tene, cùm ab iis, qui se iudicum numero haberi volunt, evaseris, ad eos venire, qui vere iudices appellantur, Minoem, Rhadamanthum, Aeacum, Triptolemum, convenireque eos, qui iuste et cum fide vixerint: haec peregrinatio mediocris vobis videri potest? Ut vero colloqui cum Orpheo, Musaeo, Homero, Hesiodo liceat, quanti tandem aestimatis? Equidem saepe emori, si fieri posset, vellem, ut ea, quae dico, mihi liceret invenire. Quanta delectatione autem afficerer, cùm Palamedem, cùm Ajacem, cùm alios, iudicio iniquo circumventos, convenirem! Temptarem etiam summi regis, qui maximas copias duxit ad Trojam, et Ulixi Sisyphique prudentiam, nec ob eam rem, cùm haec exquirerem, sicut hic faciebam, capite damnarer. Ne vos quidem, iudices, ii, qui me absolvistis, mortem timueritis. 99. Nec enim cuiquam bono mali quicquam evenire potest, nec vivo nec mortuo; nec umquam ejus res a diis immortalibus neglegentur; nec mihi ipsi hoc accidit fortuito. Nec vero ego iis, a quibus accusatus aut a quibus condemnatus sum, habeo quod succenseam, nisi quod mihi nocere se crediderunt.” Et haec quidem hoc modo. Nihil autem melius extremo: “Sed tempus est,” inquit, “jam hinc abire me, ut moriar; vos, ut vitam agatis. Utrum autem sit melius, dii immortales sciunt; hominem quidem scire arbitror neminem.”

XLII. Nê ego haud paulo hunc animum malim, quam eorum omnium fortunas, qui de hoc judicaverunt: etsi, quod praeter deos negat scire quemquam, id scit ipse, utrum sit melius; nam dixit ante; sed suum illud, nihil ut affirmet, tenet ad extremum. 100. Nos autem teneamus, ut nihil censeamus esse malum, quod sit a natura datum omnibus, intellegamusque, si mors malum sit, esse sempiternum malum. Nam vitae miserae mors finis esse videtur; mors si est misera, finis esse nullus potest.

Sed quid ego Socratem aut Theramenem, praestantes viros virtutis et sapientiae gloria, commemoro? cùm Lacedaemonius quidam, cujus ne nomen quidem proditum est, mortem tanto opere contempserit, ut, cùm ad eam duceretur, damnatus ab Ephoris, et esset vultu hilari atque lacto, dixissetque ei quidam inimicus, *Contemnisne leges Lycurgi?* responderit, *Ego vero illi maximam gratiam habeo, qui me ea poena multaverit, quam sine mutatione et sine versura possem dissolvere.* O virum Sparta dignum! ut mihi quidem, qui tam magno animo fuerit, innocens damnatus esse videatur. 101. Tales innumerabiles nostra civitas tulit. Sed quid duces et principes nominem, cùm legiones scribat Cato saepe alacres in eum locum profectas, unde redituras se non arbitrarentur? Pari animo Lacedaemonii in Thermopylis occiderunt, in quos Simonides;

*Dic, hospes, Spartae, nos te hic vidisse jacentes,
Dum sanctis patriae legibus obsequimur.*

Quid ille dux Leonidas dicit? *Pergite animo forti, Lacedaemonii; hodie apud inferos fortasse caenabimus.* Fuit haec gens fortis, dum Lycurgi leges vigeant. E quibus unus, cum Perses hostis in colloquio dixisset glorians, *Solem prae jaculorum multitudine et sagittarum non videbitis:— In umbra igitur, inquit, pugnabimus.* 102. Viros commemoro. Qualis tandem Lacaena? quae cum filium in praelium misisset, et interfectum audisset, *Idcirco, inquit, genueram, ut esset, qui pro patria mortem non dubitaret occumbere.*

XLIII. Esto: fortes et duri Spartiatae; magnam habet vim rei publicae disciplina. Quid? Cyrenaeum Theodorum, philosophum non ignobilem, nonne miramur? cui cum Lysimachus rex crucem minaretur, *Istis, quaeso, inquit, ista horribilia minitare purpuratis tuis! Theodori quidem nihil interest, humine an sublimi putescat.*

Cujus hoc dicto admoneor, ut aliquid etiam de humatione et sepultura dicendum existimem; rem non difficilem, iis praesertim cognitis, quae de nihil sentiendo paulo ante dicta sunt. De qua Socrates quidem quid senserit, apparet in eo libro, in quo moritur, de quo jam tam multa diximus. 103. Cum enim de immortalitate animorum disputavisset, et jam moriendi tempus urgeret, rogatus a Critone quemadmodum sepe-

liri vellet, *Multam vero, inquit, operam, amici, frustra consumpsi. Critoni enim nostro non persuasi me hinc arolaturum neque mei quicquam relicturum. Veruntamen, Crito, si me assequi potueris aut sicubi nactus eris, ut tibi videbitur, sepelito. Sed, mihi crede, nemo me vestrum, cùm hinc excessero, consequetur.*

Praeclare id quidem, qui et amico permiserit, et se ostenderit de hoc toto genere nihil laborare. 104. Durior Diogenes, et is quidem idem sentiens, sed, ut Cynicus, asperius, projici se jussit inhumatum. Tum amici, *Volucribusne et feris?* — *Minime vero, inquit; sed bacillum propter me, quo abigam, ponitote.* — *Quí poteris?* illi; *non enim senties.* — *Quid igitur mihi ferarum laniatus oberit nihil sentienti?* Praeclare Anaxagoras, qui, cùm Lampsaci moreretur, quaerentibus amicis, velletne Clazomenas in patriam, si quid accidisset, auferri, *Nihil necesse est, inquit; undique enim ad inferos tantundem viae est.* Totaque de ratione humationis unum tenendum est,—ad corpus illam pertinere, sive occiderit animus, sive vigeat. In corpore autem perspicuum est, vel extincto animo vel elapso, nullum residere sensum.

XLIV. 105. Sed pleia errorum sunt omnia. Trahit Hectorem ad currum religatum Achilles; lacerari eum, et sentire, credo, putat. Ergo hic ulciscitur, ut quidem sibi videtur. At illa sicut acerbissimam rem maeret:

*Vidi, videre quod me passa aegerrume,
Hectorem curro quadrijugo raptarier.*

Quem Hectorem? aut quamdiu ille erit Hector?
Melius Accius et aliquando sapiens Achilles:

Immo enimvero corpus Priamo reddidi, Hectorem abstuli.

Non igitur Hectora traxisti, sed corpus, quod fuerat Hectoris. 106. Ecce alius exoritur e terra, qui matrem dormire non sinat:

*Matér, te appello, tú quae curam sómno suspensám levas,
Neque té mei miseret: súrge et sepeli nátum!—*

(haec cùm pressis et flebilibus modis, qui totis theatris maestitiam inferant, concinuntur, difficile est, non eos, qui inhumati sint, miseros judicare:)

*prius quám ferae
Volucrèsque*

(metuit, ne laceratis membris minus bene utatur; ne combustis, non extimescit:)

*Neu reliquias seméas sieris, dénudatis óssibus,
Per térram sanie délibutas, jóede divexarier.*

107. (Non intellego quid metuat, cùm tam bonos septenarios fundat ad tibiam.)

Tenendum est igitur, nihil curandum esse post mortem, cùm multi inimicos etiam mortuos poeniuntur. Exsecratur luculentis sane versibus apud Ennium Thyestes, primum ut naufr-

gio pereat Atreus; durum hoc sane; talis enim interitus non est sine gravi sensu; illa inania:

*Ipse summis saxis fixus ásperis, exísceratus,
Látete pendens, sáxa spargens tábo, sanie, et sángvine atro.*

Non ipsa saxa magis sensu omni vacabunt, quam ille *lutere pendens*, cui se hic cruciatum censet optare. Quam essent dura, si sentiret! nulla, sine sensu. Illud vero perquam inane:

*Néque sepulchrum, quó recipiat, hábeat, portum córporis,
Úbi, remissa humána vita, córpus requiescát malis.*

Vides quanto haec in errore versentur: portum esse corporis, et requiescere in sepulchro putat mortuum. Magna culpa Pelopis, qui non erudierit filium nec docuerit quatenus esset quidque curandum.

XLV. 108. Sed quid singulorum opiniones animadvertam, nationum varios errores perspicere cùm liceat? Condiunt Aegyptii mortuos, et eos servant domi; Persae etiam cera circumlitos condunt, ut quam maxime permaneant diuturna corpora. Magorum mos est non humare corpora suorum, nisi a feris sint ante laniata. In Hyrcania plebs publicos alit canes, optimates domesticos; nobile autem genus canum illud scimus esse; sed pro sua quisque facultate parat, a quibus lanietur; eamque optimam illi esse censent sepulturam. Permulta alia colligit Chrysippus, ut est in omni historia

curiosus; sed ita taetra sunt quaedam, ut ea fugiat et reformidet oratio. Totus igitur hic locus est contemnendus in nobis, non neglegendus in nostris; ita tamen, ut mortuorum corpora nihil sentire vivi sentiamus. 109. Quantum autem consuetudini famaeque dandum sit, id curent vivi; sed ita, ut intellegant, nihil id ad mortuos pertinere.

Sed profecto mors tum aequissimo animo appetitur, cum suis se laudibus vita occidens consolari potest. Nemo parum diu vixit, qui virtutis perfectae perfecto functus est munere. Multa mihi ipsi ad mortem tempestiva fuerunt, quam utinam potuissem obire! Nihil enim jam acquirebatur, cumulata erant officia vitae, cum fortuna bella restabant. Quare si ipsa ratio minus perficiet, ut mortem neglegere possimus, at vita acta perficiat, ut satis superque vixisse videamur. Quamquam enim sensus abierit, tamen suis et propriis bonis laudis et gloriae, quamvis non sentiant, mortui non carent. Etsi enim nihil habet in se gloria, cur expetatur, tamen virtutem tamquam umbra sequitur.

XLVI. 110. Verum multitudinis iudicium de bonis, si quando est, magis laudandum est quam illi ob eam rem beati. Non possum autem dicere, quoquo modo hoc accipietur, Lycurgum, Solonem, legum et publicae disciplinae carere gloria, Themistoclem, Epaminondam, bellicae virtutis. Ante enim Salamina ipsam

Neptunus obruet, quam Salaminii tropaei memoriam; priusque Boeotia Leuctra tollentur quam pugnae Leuctricae gloria. Multo autem tardius fama deseret Curium, Fabricium, Calatinum, duo Scipiones, duo Africanos, Maximum, Marcellum, Paulum, Catonem, Laelium, innumerabiles alios; quorum similitudinem aliquam qui arripuerit, non eam fama populari, sed vera bonorum laude metiens, fidenti animo, si ita res feret, gradietur ad mortem, in qua aut summum bonum aut nullum malum esse cognovimus. Secundis vero suis rebus volet etiam mori; non enim tam cumulus bonorum jucundus esse potest, quam molesta decessio. 111. Hanc sententiam significare videtur Laconis illa vox, qui, cum Rhodius Diagoras, Olympionices nobilis, uno die duo suos filios victores Olympiae vidisset, accessit ad senem et gratulatus, *Morere, Diagora*, inquit; *non enim in caelum adscensurus es*. Magna haec et nimium fortasse Graeci putant, vel tum potius putabant; isque, qui hoc Diagorae dixit, permagnum existimans, tres Olympionicas una edomo prodire, cunctari illum diutius in vita, fortunae objectum, inutile putabat ipsi.

Ego autem tibi quidem, quod satis esset, paucis verbis, ut mihi videbar, responderam. Concesseras enim, nullo in malo mortuos esse; sed ob eam causam contendi ut plura dicerem, quod in desiderio et luctu haec est consolatio maxi-

ma. Nostrum enim et nostra causa susceptum dolorem modice ferre debemus, ne nosmet ipsos amare videamur. Illa suspicio intolerabili dolore cruciat, si opinamur eos, quibus orbati sumus, esse cum aliquo sensu in iis malis, quibus vulgo opinantur. Hanc excutere opinionem mihi met volui radicitus; eoque fui fortasse longior.

XLVII. 112. *A.* Tu longior? non mihi quidem. Prior enim pars orationis tuae faciebat ut mori cuperem; posterior, ut modo non nollem, modo non laborarem; omni autem oratione illud certe perfectum est, ut mortem non ducere in malis.

M. Num igitur etiam rhetorum epilogum consideramus? an hanc jam artem plane relinquimus? *A.* Tu vero istam ne reliqueris, quam semper ornasti, et quidem jure; illa enim te, verum si loqui volumus, ornaverat. Sed quoniam est iste epilogus? aveo enim audire, quicquid est.

113. *M.* Deorum immortalium judicia solent in scholis proferre de morte; nec vero ea fingere ipsi, sed Herodoto auctore aliisque pluribus. Primum Argiae sacerdotis, Cleobis et Bito, filii praedicantur. Nota fabula est. Cum enim illam ad sollemne et statum sacrificium curru vehi jusset, satis longe ab oppido ad fanum, morarenturque jumenta, tum juvenes ii, quos modo nominavi, veste posita, corpora oleo perunxerunt, ad jugum accesserunt. Ita sacerdos advecta

in fanum, cùm currus esset ductus a filiis, precata a dea dicitur, ut illis praemium daret pro pietate quod maximum homini dari posset a deo; post epulatos cum matre adulescentes somno se dedisse, mane inventos esse mortuos. 114. Simili precatione Trophonius et Agamedes usi dicuntur: qui, cùm Apollini Delphis templum exaedificavissent, venerantes deum petiverunt mercedem non parvam quidem operis et laboris sui, nihil certi, sed quod esset optimum homini. Quibus Apollo se id daturum ostendit post ejus diei diem tertium: qui ut illuxit, mortui sunt reperti. Judicavisse deum dicunt, et eum quidem deum, cui reliqui dii concessissent ut praeter ceteros divinaret.

XLVIII. Affertur etiam de Sileno fabella quaedam, qui, cùm a Mida captus esset, hoc ei muneris pro sua missione dedisse scribitur: docuisse regem, non nasci homini longe optimum esse; proximum autem, quam primum mori. 115. Qua est sententia in Cresphonte usus Euripides:

*Nam nōs decebat. coetus celebrantēs, domum
Lugere, ubi esset aliquis in lucem editus,
Humanae vitae vāria reputantēs mala;
At, quī labores mōrte finissēt graves,
Hunc omni amicos laude et laetitia exsequi.*

Simile quiddam est in Consolatione Crantoris: ait enim, Terinaeum quendam Elysium, cùm graviter filii mortem maereret, venisse in psy-

chomantium, quaerentem, quae fuisset tantae calamitatis causa; huic in tabellis tres hujusmodi versiculos datos:

*Ignaris homines in vita mentibus errant :
Euthynous potitur, fatorum numine, lelo.
Sic fuit utilius finire ipsique tibiue.*

116. His et talibus auctoribus usi, confirmant, causam rebus a diis immortalibus judicatam. Alcidas quidem, rhetor antiquus in primis nobilis, scripsit etiam laudationem mortis, quae constat ex enumeratione humanorum malorum. Cui rationes eae, quae exquisitius a philosophis colliguntur, defuerunt, ubertas orationis non defuit.

Clarae vero mortes, pro patria oppetitae, non solum gloriosae rhetoribus, sed etiam beatæ videri solent. Repetunt ab Erechtheo, cujus etiam filiae cupide mortem expetiverunt pro vita civium; Codrum, qui se in medios immisit hostes, veste famulari, ne posset agnosci, si esset ornatu regio, quod oraculum erat datum, si rex interfectus esset, victrices Athenas fore. Menoecus non praetermittitur, qui item oraculo edito largitus est patriae suum sanguinem. Iphigenia Aulide duci se immolandam jubet, *ut hostium dociatur suo*. Veniunt inde ad propiora.

XLIX. Harmodius in ore est, et Aristogiton; Lacedaemonius Leonidas, Thebanus Epaminondas viget. Nostros non norunt; quos enumerare

magnum est; ita sunt multi, quibus videmus optabiles mortes fuisse cum gloria.

117. Quae cum ita sint, magna tamen eloquentia est utendum, atque ita velut superiore e loco contionandum, ut homines mortem vel optare incipiant vel certe timere desistant. Nam si supremus ille dies non extinctionem, sed commutationem affert loci, quid optabilius? sin autem perimit ac delet omnino, quid melius quam in mediis vitae laboribus obdormiscere, et ita coniventem somno consopiri sempiterno? Quod si fiat, melior Ennii quam Solonis oratio. Hic enim noster,

•
*Nemo me lacrumis decoret, inquit, nec funera fletu
Faxit!*

At vero ille sapiens,

*Mors mea ne careat lacrumis; linquamus amicis
Maerorem, ut celebrent funera cum gemitu.*

118. Nos vero, si quid tale acciderit, ut a deo denuntiatur videatur, ut exeamus e vita, laeti et agentes gratias pareamus, emittique nos e custodia et levare vinclis arbitremur, ut aut in aeternam et plane nostram domum remigremus, aut omni sensu molestiaeque careamus; sin autem nihil denuntiabitur, eo tamen simus animo, ut horribilem illum diem aliis, nobis faustum putemus, nihilque in malis ducamus, quod sit vel a diis immortalibus vel a natura,

parente omnium, constitutum. Non enim temere nec fortuito sati et creati sumus; sed profecto fuit quaedam vis, quae generi consuleret humano, nec id gigneret aut aleret, quod, cùm exanclavisset omnes labores, tum incideret in mortis malum sempiternum. Portum potius paratum nobis et perfugium putemus. 119. Quo utinam velis passis pervelhi liceat! Sin reflantibus ventis rejiciemur, tamen eodem paulo tardius referamur necesse est. Quod autem omnibus necesse est, idne miserum esse uni potest?

Habes epilogum, ne quid praetermissum aut relictum putes. *A.* Ego vero; et quidem fecit etiam iste me epilogus firmiorem. *M.* Optime, inquam. Sed nunc quidem valetudini tribuamus aliquid; cras autem, et quot dies erimus in Tusculano, agamus haec, et ea potissimum, quae levationem habeant aegritudinum, formidinum, cupiditatum: qui omni e philosophia est fructus uberrimus.



M. TULLII CICERONIS
DE RE PUBLICA
LIBER VI.
SOMNIUM SCIPIONIS.

SOMNIUM SCIPIONIS.



IMITATIONE Platonis* Cicero de Re publica scribens, locum etiam de Eris Pamphyli reditu in vitam, qui, ut ait, rogo impositus revixisset multaque de inferis secreta narrasset, non fabulosa, ut ille, assimilatione commentus est, sed sollertis somnii rationabili quadam imaginatione composuit, videlicet scite significans, haec quae de animae immortalitate dicerentur caeloque, *non* somniantium philosophorum esse commenta, nec fabulas incredibiles, quas Epicurei derident, sed prudentium conjecturas. Insinuat, Scipionem illum, qui Karthagine subjugata cognomen familiae peperit Africanum, huic Scipioni, Pauli filio, futuras a propinquis insidias et fatalis metae denuntiare curriculum, quod necessitate numerorum in vitae perfectae tempora coartetur; ponitque illum aetatis suae quinquagesimo ac sexto anno, duobus in se coëuntibus numeris, absolutam caelo animam, unde acceperat, redditurum, quod et immortalis esset animi mentisque substantia, et bene meritis de re publica patriaeque custodibus lactei circuli lucida ac candens habitatio deberetur.—*Favonius Eulogius* Comm. ad Somn. Scip.

Nonnulli nostri, propter quoddam praeclarissimum loquendi genus, et propter nonnulla quae veraciter sensit, amantes Platonem, dicunt eum aliquid simile nobis etiam de mortuorum resurrectione sensisse. Quod quidem sic

* *De Rep.*, X. xiii.

tangit in libris de Re publica Tullius, ut eum lusisse potius, quam id quod verum esset, affirmet dicere voluisse. Inducit enim hominem revixisse, et narrasse quaedam, quae Platonicis disputationibus congruebant.—*Augustinus C. D. XXII. 28.*

In hoc vel maxime operis similitudinem servavit imitatio, quod, cùm Plato in voluminis (*de Rep.*) conclusione a quodam vitae reddito, quam reliquisse videbatur, indicari faciat qui sit exutarum corporibus status animarum, adjecta quadam sphaerarum vel siderum non otiosa descriptione, rerum facies non dissimilia significans a Tulliano Scipione per quietem sibi ingesta narratur.—*Macrobius in Somn. Scip. I. 1.*

Hunc ordinem Tullius non minore judicio reservans quam ingenio repertus est. Postquam in omni rei publicae otio ac negotio palmam justitiae disputando dedit, sacras immortalium animarum sedes et caelestium arcana regionum in ipso consummati operis fastigio locavit; indicans quo his perveniendum vel potius revertendum sit, qui rem publicam cum prudentia, justitia, fortitudine, ac moderatione tractaverint. Sed ille Platonice secretorum relator Er quidam nomine fuit, natione Pamphylus, miles officio; qui, cùm, vulneribus in proelio acceptis vitam effudisse visus, duodecimo die demum inter ceteros una peremptos ultimo esset honorandus igne, subito seu recepta anima, seu retenta, quidquid emensis inter utramque vitam diebus egerat videratve, tamquam publicum professus indicium, humano generi enuntiavit. Hanc fabulam Cicero licet ab indoctis, quasi ipse veri conscius, doleat irrisam, exemplum tamen stolidae reprehensionis vitans, excitari narraturum, quam reviviscere, maluit.—*Idem ibidem.*

Ac prius quam Somnii verba consulamus, enodandum nobis est, a quo genere hominum Tullius memoret vel

irrisam Platonis fabulam, vel, ne sibi idem eveniat, non vereri. Nec enim his verbis vult imperitum vulgus intellegi, sed genus hominum veri ignarum sub peritiae ostentatione: quippe quos et legisse talia, et ad reprehendendum animatos constaret. Dicemus igitur et quos in tantum philosophum referat quandam censurae exercuisse levitatem, quisve eorum etiam scriptam reliquerit accusationem; *etc.* Epicureorum tota factio, aequo semper errore a vero devia, et illa existimans ridenda quae nesciat, sacrum volumen et augustissima irrisit naturaeseria. Colotes vero, inter Epicuri auditores famosior et loquacitate notabilior, etiam in librum retulit quae de hoc amarius cavillatus est. Sed cetera, quae injuria notavit, siquidem ad Somnium, de quo hic procedit sermo, non attinent, hoc loco nobis omittenda sunt: illam calumniam persequemur, quae, nisi supplodatur, manebit Ciceroni cum Platone communis. Ait, a philosopho fabulam non oportuisse confingi: quoniam nullum figmenti genus veri professoribus conveniret. Cur enim, inquit, si rerum caelestium notionem, si habitum nos animarum docere voluisti, non simplici et absoluta hoc insinuatione curatum est, sed quae-sita persona casusque excogitata novitas, et composita advocati scaena figmenti, ipsam quaerendi veri januam mendacio polluerunt? Haec quoniam, cum de Platonico Ere jactantur, etiam quietem Africani nostri somniantis incusant, resistamus urgenti, et frustra arguens refellatur, *etc.*—*Idem, cap. II.*

Scipionem ipsum haec occasio ad narrandum somnium provocavit, quod longo tempore se testatus est silentio condidisse. Cum enim Laelius quereretur, nullas Nasicae statuas in publico in interfecti tyranni remunerationem locatas, respondit Scipio post alia in haec verba:

“Sed quamquam sapientibus conscientia ipsa factorum egregiorum amplissimum virtutis est prae-

*miūm, tamen illa divina virtus non statuas plumbo
inhærentes, nec triumphos arcescentibus laureis, sed
stabiliora quædam et viridiora præmiorum genera
desiderat.” “Quæ tandem ista sunt?” inquit
Laelius. Tum Scipio, “Putimini me,” inquit,
“quoniam tertium diem jam feriati sumus,”*

et cetera, quibus ad narrationem Somnii venit, docens
illa esse stabiliora et viridiora præmiorum genera, quæ
ipse vidisset in caelo bonis rerum publicarum servata recto-
ribus.—*Idem, cap. IV.*



S O M N I U M .



I. Cùm in Africam venissem M.'Manilio consuli ad quartam legionem tribunus, ut scitis, militum, nihil mihi fuit potius, quam ut Masinissam convenirem, regem familiae nostrae iustis de causis amicissimum. Ad quem ut veni, complexus me senex collacrimavit, aliquantoque post suspexit in caelum, et, "Grates," inquit, "tibi ago, summe Sol, vobisque reliqui caelites, quod, ante quam ex hac vita migro, conspicio in meo regno et his tectis P. Corneliū Scipionem, cujus ego nomine ipso recreor ; ita nunquam ex animo meo discedit illius optimi atque invictissimi viri memoria." Deinde ego illum de suo regno, ille me de nostra re publica percontatus est ; multisque verbis ultro citroque habitis ille nobis consumptus est dies.

Post autem, apparatu regio accepti, sermonem in multam noctem produximus, cùm senex nihil nisi de Africano loqueretur, omniaque ejus non facta solum sed etiam dicta meminisset. Deinde, ut cubitum discessimus, me, et de via et qui ad multam noctem vigilassem, artior, quam

solebat, somnus complexus est. Hic mihi (credo equidem ex hoc, quod eramus locuti: fit enim fere ut cogitationes sermonesque nostri pariant aliquid in somno tale, quale de Homero scribit Ennius, de quo videlicet saepissime vigilans solebat cogitare et loqui) Africanus se ostendit, ea forma, quae mihi ex imagine ejus, quam ex ipso, erat notior. Quem ubi agnovi, equidem cohorrui. Sed ille, “Ades,” inquit, “animo, et omitte timorem, Scipio, et quae dicam trade memoriae.

II. “Videsne illam urbem, quae, parere populo Romano coacta per me, renovat pristina bella, nec potest quiescere? (ostendebat autem Karthaginem de excelso, et pleno stellarum, illustri, et claro quodam loco,) ad quam tu oppugnandam nunc venis paene miles? Hanc hoc biennio consul evertes, eritque cognomen id tibi per te partum, quod habes adhuc a nobis hereditarium. Cùm autem Karthaginem deleveris, triumphum egeris, censorque fueris, et obieris legatus Aegyptum, Syriam, Asiam, Graeciam, deligere iterum consul absens, bellumque maximum conficies, Numantiam exscindes. Sed cùm eris curru in Capitolium inductus, offendes rem publicam consiliis perturbatam nepotis mei. Illic tu, Africane, ostendas oportebit patriae lumen animi, ingenii, consiliique tui. Sed ejus temporis ancipitem video quasi fatorum viam. Nam cùm aetas tua septe-

nos octiens solis anfractus reditusque converterit, duoque hi numeri, quorum uterque plenus, alter altera de causa, habetur, circuitu naturali summam tibi fatalem confecerint, in te unum atque in tuum nomen se tota convertet civitas; te senatus, te omnes boni, te socii, te Latini intuebuntur; tu eris unus, in quo nitatur civitatis salus; ac, ne multa, dictator rem publicam constituas oportet, si impias propinquorum manus effugeris."

Hic cùm exclamasset Laelius, ingemuissentque ceteri vehementius, leniter arridens Scipio, "Quaeso," inquit, "ne me e somno excitetis et rumpatis visum. Audite cetera."

III. "Sed quo sis, Africane, alacrior ad tutandam rem publicam, sic habeto: omnibus, qui patriam conservaverint, adjuverint, auxerint, certum esse in caelo ac definitum locum, ubi beati aevo sempiterno fruantur. Nihil est enim illi principi deo, qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius, quam concilia coetusque hominum jure sociati, quae civitates appellantur. Harum rectores et conservatores, hinc profecti, huc revertuntur."

Ille ego, etsi eram perterritus non tam metu mortis quam insidiarum a meis, quaesivi tamen, viveretne ipse et Paulus pater et alii, quos nos exstinctos arbitraremur. "Immo vero," inquit, "ii vivunt, qui ex corporum vinculis, tamquam e carcere, evolaverunt: vestra vero

quae dicitur vita mors est. Quin tu adspicis ad te venientem Paulum patrem ?” Quem ubi vidi, equidem vim lacrimarum profudi ; ille autem me complexus atque osculans flere prohibebat.

Atque ego, ut primum, fletu represso, loqui posse coepi, “Quaeso,” inquam, “pater sanctissime atque optime, quoniam haec est vita, ut Africanum audio dicere, quid moror in terris ? quin huc ad vos venire propero ?” “Non est ita,” inquit ille. “Nisi enim deus is, cujus hoc templum est omne quod conspicias, istis te corporis custodiis liberaverit, huc tibi aditus pateri non potest. Homines enim sunt hac lege generati, qui tuerentur illum globum, quem in hoc templo medium vides, quae terra dicitur ; hisque animus datus est ex illis sempiternis ignibus, quae sidera et stellas vocatis, quae, globosae et rotundae, divinis animatae mentibus, circulos suos orbesque conficiunt celeritate mirabili. Quare et tibi, Publi, et piis omnibus retinendus animus est in custodia corporis, nec injussu ejus, a quo ille est vobis datus, ex hominum vita migrandum est, ne munus humanum assignatum a deo defugisse videamini. Sed sic, Scipio, ut avus hic tuus, ut ego, qui te genui, justitiam cole et pietatem : quae cum magna in parentibus et propinquis, tum in patria maxima est. Ea vita via est in caelum, et in hunc coetum eorum, qui jam vixerunt, et

corpore laxati illum incolunt locum quem vides,” (erat autem is splendidissimo candore inter flammās circus elucens,) “quem vos, ut a Graeciis accepistis, orbem lacteum nuncupatis”: ex quo omnia mihi contemplanti praeclara cetera et mirabilia videbantur. Erant autem eae stellae, quas numquam ex hoc loco vidimus, et eae magnitudines omnium, quas esse numquam suspicati sumus; ex quibus erat illa minima, quae ultima a caelo, citima terris, luce lucebat aliena. Stellarum autem globi terrae magnitudinem facile vincebant. Jam ipsa terra ita mihi parva visa est, ut me imperii nostri, quo quasi punctum ejus attingimus, paeniteret.

IV. Quam cū magis intuerer, “Quaeso,” inquit Africanus, “quousque humi defixa tua mens erit? Nonne adspicis, quae in templa veneris? Novem tibi orbibus, vel potius globis, conexas sunt omnia: quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus, arcens et continens ceteros, —in quo infixi sunt illi, qui volvuntur, stellarum cursus sempiterni; cui subjecti sunt septem, qui versantur retro, contrario motu atque caelum; ex quibus unum globum possidet illa, quam in terris Saturniam nominant; deinde est hominum generi prosperus et salutaris ille fulgor, qui dicitur Jovis; tum rutilus horribilisque terris, quem Martium dicitis; deinde subter mediam fere regionem sol obtinet, dux

et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine ut cuncta sua luce collustret et compleat; hunc, ut comites, consequuntur Veneris alter, alter Mercurii cursus; in infimoque orbe luna, radiis solis accensa, convertitur. Infra autem jam nihil est nisi mortale et caducum, praeter animos generi hominum munere deorum datos: supra lunam sunt aeterna omnia. Nam ea, quae est media et nona, tellus, neque movetur, et infima est, et in eam feruntur omnia nutu suo pondera."

V. Quae cùm intuerer stupens, ut me recepi, "Quis hic," inquam, "quis est, qui complet aures meas tantus et tam dulcis sonus?" "Illic est," inquit, "ille, qui, intervallis conjunctus imparibus, sed tamen pro rata parte ratione distinctis, impulsu et motu ipsorum orbium conficitur; qui, acuta cum gravibus temperans, varios aequabiliter concentus efficit. Nec enim silentio tanti motus incitari possunt; et natura fert ut extrema ex altera parte graviter, ex altera autem acute sonent. Quam ob causam summus ille caeli stellifer cursus, cujus conversio est concitator, acuto et excitato movetur sono, gravissimo autem hic lunaris atque infimus. Nam terra, nona, immobilis manens, una sede semper haeret, complexa medium mundi locum. Illi autem octo cursus, in quibus eadem vis est duorum, septem efficiunt distinctos

intervallis sonos: qui numerus rerum omnium fere nodus est. Quod docti homines nervis imitati atque cantibus, aperuerunt sibi reditum in hunc locum: sicut alii, qui praestantibus ingeniis in vita humana divina studia coluerunt. Hoc sonitu oppletae aures hominum obsurduerunt: nec est ullus hebetior sensus in vobis: sicut, ubi Nilus ad illa, quae Catadupa nominantur, praecipitat ex altissimis montibus, ea gens, quae illum locum accolit, propter magnitudinem sonitus, sensu audiendi caret. Hic vero tantus est totius mundi incitatissima conversione sonitus ut eum aures hominum capere non possint, sicut intueri solem adversum nequitis, ejusque radiis acies vestra sensusque vincitur.”

Haec ego admirans, referebam tamen oculos ad terram identidem. VI. Tum Africanus, “Sentio,” inquit, “te sedem etiam nunc hominum ac domum contemplari: quae si tibi parva, ut est, ita videtur, haec caelestia semper spectato, illa humana contemnito. Tu enim quam celebritatem sermonis hominum, aut quam expetendam gloriam consequi potes? Vides habitari in terra raris et angustis in locis, et in ipsis quasi maculis, ubi habitatur, vastas solitudines interjectas: eosque, qui incolunt terram, non modo interruptos ita esse, ut nihil inter ipsos ab aliis ad alios manare possit, sed partim obliquos, partim transversos, partim

etiam adversos stare vobis; a quibus exspectare gloriam certe nullam potestis. Cernis autem eandem terram quasi quibusdam redimitam et circumdatam cingulis; e quibus duos, maxime inter se diversos, et caeli verticibus ipsis ex utraque parte subnixos, obriguisse pruina vides; medium autem illum et maximum solis ardore torreri. Duo sunt habitabiles; quorum australis ille (in quo qui insistent, adversa vobis urgent vestigia) nihil ad vestrum genus. Hic autem alter subjectus aquiloni, quem incolitis, cerne quam tenui vos parte contingat. Omnis enim terra, quae colitur a vobis, angusta verticibus, lateribus latior, parva quaedam insula est, circumfusa illo mari, quod Atlanticum, quod magnum, quem Oceanum appellatis in terris: qui tamen, tanto nomine, quam sit parvus, vides. Ex his ipsis cultis notisque terris, num aut tuum, aut cujusquam nostrum nomen, vel Caucasum hunc, quem cernis, transcendere potuit, vel illum Gangem tranatare? Quis in reliquis orientis aut obeuntis solis ultimis aut aquilonis austrive partibus tuum nomen audiet? quibus amputatis, cernis profecto, quantis in angustiis vestra se gloria dilatari velit. Ipsi autem, qui de vobis loquuntur, quam loquuntur diu?

VII. "Quin etiam, si cupiat proles illa futurorum hominum deinceps laudes unius cujusque nostrum a patribus acceptas posteris pro-

dere, tamen propter eluviones exustionesque terrarum, quas accidere tempore certo necesse est, non modo aeternam, sed ne diuturnam quidem gloriam assequi possumus. Quid autem interest, ab iis, qui postea nascentur, sermonem fore de te, cùm ab iis nullus fuerit, qui ante nati sunt? qui nec pauciores, et certe meliores fuerunt viri: praesertim cùm apud eos ipsos, a quibus audiri nomen nostrum potest, nemo unius anni memoriam consequi possit. Homines enim populariter annum tantummodo solis, id est, unius astri, reditu metiuntur: cùm autem ad idem, unde semel profecta sunt, cuncta astra redierint, eandemque totius caeli descriptionem longis intervallis retulerint, tum ille vere vertens annus appellari potest; in quo vix dicere audeo quam multa saecula hominum teneantur. Namque ut olim deficere sol hominibus exstinguique visus est, cùm Romuli animus haec ipsa in templa penetravit, quandoque ab eadem parte sol eodemque tempore iterum defecerit, tum, signis omnibus ad principium stellisque revocatis, expletum annum habeto: cujus quidem anni nondum vicesimam partem scito esse conversam.

“Quocirca, si reditum in hunc locum desperaveris, in quo omnia sunt magnis et praestantibus viris, quanti tandem est ista hominum gloria, quae pertinere vix ad unius anni partem exigua potest? Igitur alte spectare si voles,

atque hanc sedem et aeternam domum contu-
eri, neque te sermonibus vulgi dederis, nec in
praemiis humanis spem posueris rerum tuarum :
suis te, oportet, illecebris ipsa virtus trahat
ad verum decus. Quid de te alii loquantur,
ipsi videant ; sed loquentur tamen. Sermo au-
tem omnis ille et angustiis cingitur iis regio-
num, quas vides, nec umquam de ullo perennis
fuit, et obruitur hominum interitu, et oblivione
posteritatis exstinguitur.”

VIII. Quae cùm dixisset, “Ego vero,” in-
quam, “O Africane, siquidem bene meritis de
patria quasi limes ad caeli aditum patet, quam-
quam a pueritia vestigiis ingressus patriis et
tuis, decori vestro non defui, nunc tamen, tan-
to praemio proposito, enitar multo vigilantius.”
Et ille, “Tu vero enitere, et sic habeto, non
esse te mortalem, sed corpus hoc. Nec enim
tu is es, quem forma ista declarat; sed mens
cujusque, is est quisque, non ea figura, quae
digito demonstrari potest. Deum te igitur
scito esse: siquidem deus est, qui viget, qui
sentit, qui meminit, qui providet, qui tam re-
git et moderatur et movet id corpus, cui prae-
positus est, quam hunc mundum ille princeps
deus; et ut mundum ex quadam parte morta-
lem ipse deus aeternus, sic fragile corpus ani-
mus sempiternus movet. Nam quod semper
movetur, aeternum est; quod autem motum affert
alicui, quodque ipsum agitur aliunde, quando

finem habet motus, vivendi finem habeat necesse est. Solum igitur quod sese movet, quia numquam deseritur a se, numquam ne moveri quidem desinit. Quin etiam ceteris, quae moventur, hic fons, hoc principium est movendi. Principio autem nulla est origo: nam ex principio oriuntur omnia; ipsum autem nulla ex re alia nasci potest: nec enim esset id principium, quod gigneretur aliunde: quod si numquam oritur, ne occidit quidem unquam. Nam principium exstinctum nec ipsum ab alio renascetur, nec ex se aliud creabit, siquidem necesse est a principio oriri omnia. Ità fit, ut motus principium ex eo sit, quod ipsum a se movetur: id autem nec nasci potest, nec mori: vel concidat omne caelum, omnisque natura consistat necesse est, nec vim ullam nanciscatur, qua a primo impulsa moveatur.

IX. “Cùm pateat igitur aeternum id esse quod a se ipso moveatur, quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitur externo: quod autem est animal, id motu cietur interiore et suo. Nam haec est propria natura animi atque vis; quae si est una ex omnibus, quae sese moveat, neque nata est certe, et aeterna est. Hanc tu exerce optimis in rebus! sunt autem optimae, curae de salute patriae; quibus agitat et exercitatus animus velocius in hanc sedem et domum suam pervolabit. Idque ocius faciet,

si jam tum, cū erit inclusus in corpore, eminebit foras, et ea quae extra erunt contemplans, quam maxime se a corpore abstrahet. Namque eorum animi, qui se corporis voluptatibus dederunt, earumque se quasi ministros praebuerunt, impulsuque libidinum voluptatibus obediētiū deorum et hominū jura violaverunt, corporibus elapsi circum terram ipsam volutantur; nec hunc in locum, nisi multis exagitati saeculis, revertuntur.”

Ille discessit; ego somno solutus sum.



M. TULLII CICERONIS

CATO MAJOR,

SIVE

DE SENECTUTE.

CAP. XXI.-XXIII.

CATO MAJOR.

CAP. XXI.-XXIII.



XXI. Non enim video, cur, quid ipse sentiam de morte, non audeam vobis dicere ; quod eo cernere mihi melius videor, quo ab ea propius absum. Ego vestros patres, tu, Scipio, tuque, Laeli, viros clarissimos mihiq̃ue amicissimos, vivere arbitror, et eam quidem vitam, quae est sola vita nominanda. Nam, dum sumus inclusi in his compagibus corporis, munere quodam necessitatis et gravi opere perfungimur ; est enim animus caelestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinae naturae aeternitatisq̃ue contrarium. Sed credo deos immortales sparsisse animos in corpora humana, ut essent qui terras tuerentur, quique caelestium ordinem contemplantes imitarentur eum vitae modo atque constantia. Nec me solum ratio ac disputatio impulit ut ita crederem, sed nobilitas etiam summorum philosophorum et auctoritas. Audiebam Pythagoram Pythagoreosq̃ue, incolas paene nostros,

qui essent Italici philosophi quondam nominati, numquam dubitasse quin ex universa mente divina delibatos animos haberemus; demonstrabantur mihi praeterea quae Socrates supremo vitae die de immortalitate animorum disse-ruisset, is qui esset omnium sapientissimus Apollinis oraculo judicatus. Quid multa? sic mihi persuasi, sic sentio: cùm tanta celeritas animorum sit, tanta memoria praeteritorum futurorumque prudentia, tot artes [tantae scientiae], tot inventa, non posse eam naturam, quae res eas contineat, esse mortalem; cùmque semper agitetur animus nec principium motus habeat, quia se ipse moveat, ne finem quidem habiturum esse motus, quia numquam se ipse sit relicturus; et, cùm simplex animi natura esset, neque haberet in se quicquam admixtum dispar sui atque dissimile, non posse eum dividi; quod si non possit, non posse interire; magnoque esse argumento homines scire pleraque ante quam nati sint, quod jam pueri, cùm artes difficiles discant, ita celeriter res innumerabiles arripiant, ut eas non tum primum accipere videantur, sed reminisci et recordari. Haec Platonis fere.

XXII. Apud Xenophontem autem moriens Cyrus major haec dicit:

“Nolite arbitrari, O mei carissimi filii, me, cùm a vobis discessero, nusquam aut nullum fore. Nec enim, dum eram vobiscum, animum

meum videbatis ; sed eum esse in hoc corpore ex iis rebus, quas gerebam, intellegebatis. Eundem igitur esse creditote, etiam si nullum videbitis. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. Mihi quidem persuaderi numquam potuit, animos, dum in corporibus essent mortalibus, vivere, cùm exissent ex iis, emori ; nec vero, tum animum esse insipientem, cùm ex insipienti corpore evasisset ; sed, cùm omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem. Atque etiam, cùm hominis natura morte dissolvitur, ceterarum rerum perspicuum est quo quaeque discedat ; abeunt enim illuc omnia, unde orta sunt : animus autem solus nec cùm adest nec cùm discedit apparet. Jam vero videtis, nihil esse morti tam simile quam somnum. Atqui dormientium animi maxime declarant divinitatem suam ; multa enim, cùm remissi et liberi sunt, futura prospiciunt. Ex quo intellegitur quales futuri sint, cùm se plane corporis vinculis relaxaverint. Quare, si haec ita sunt, sic me colitote” inquit “ ut deum : sin una est interiturus animus cum corpore, vos tamen, deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis.”

XXIII. Cyrus quidem haec moriens. Nos,

si placet, nostra videamus. Nemo umquam mihi, Scipio, persuadebit, aut patrem tuum Paulum, aut duos avos, Paulum et Africanum, aut Africani patrem aut patruum, aut multos praestantes viros, quos enumerare non est necesse, tanta esse conatos, quae ad posteritatis memoriam pertinerent, nisi animo cernerent posteritatem ad se pertinere. An censes (ut de me ipso aliquid more senum gloriè) me tantos labores diurnos nocturnosque domi militiaeque suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multo fuisset otiosam aetatem et quietam sine ullo labore et contentione traducere? Sed, nescio quomodo, animus erigens se posteritatem ita semper prospiciebat, quasi, cum excessisset e vita, tum denique victurus esset. Quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maxime ad immortalitatis gloriam niteretur. Quid? quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimo, nonne vobis videtur is animus, qui plus cernat et longius, videre se ad meliora proficisci, ille autem, cui obtusior sit acies, non videre? Equidem efferor studio patres vestros, quos colui et dilexi, videndi; neque vero eos solum convenire aveo, quos ipse cognovi, sed illos etiam, de quibus audiivi, et legi, et ipse conscripsi. Quo quidem me proficiscentem haud

sane quis facile retraxerit, neque tamquam Peliam recoxerit. Et si quis deus mihi largiatur ut ex hac aetate repuerascam et in cunis vagiam, valde recusem; nec vero velim, quasi decurso spatio, ad carceres a calce revocari. Quid enim habet vita commodi? quid non potius laboris? Sed habeat sane; habet certe tamen aut satietatem aut modum. Non lubet enim mihi deplorare vitam, quod multi, et ii docti, saepe fecerunt; neque me vixisse paenitet, quoniam ita vixi, ut non frustra me natum existimem; et ex vita ita discedo, tamquam ex hospitio, non tamquam e domo. Commorandi enim natura devorsorium nobis, non habitandi dedit. O praeclarum diem, cum in illud divinum animorum concilium coetumque proficiscar, cumque ex hac turba et colluvione discedam! Proficiscar enim non ad eos solum viros, de quibus ante dixi, verum etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate praestantior! cujus a me corpus est crematum; (quod contra decuit ab illo meum:) animus vero non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum. Quem ego meum casum fortiter ferre visus sum: non quo aequo animo ferrem; sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore. His mihi rebus, Scipio, (id enim te cum Laelio admirari solere dixisti,) levis est senectus, nec solum non

molesta, sed etiam jucunda. Quod si in hoc erro, qui animos hominum immortales esse credam, libenter erro; nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo; sin mortuus, ut quidam minuti philosophi censeant, nihil sentiam, non vereor, ne hunc errorem meum mortui philosophi irrideant. Quod si non sumus immortales futuri, tamen exstingui homini suo tempore optabile est. Nam habet natura, ut aliarum rerum omnium, sic vivendi modum. Senectus autem aetatis est peractio, tamquam fabulae; cujus defetigationem fugere debemus, praesertim adjuncta satietate.



M. TULLII CICERONIS

LAELIUS,

SIVE

DE AMICITIA.

CAP. III., IV.

LAELIUS.

CAP. III., IV.



III. Ego, si Scipionis desiderio me moveri negem, quam id recte faciam viderint sapientes; sed certe mentiar. Moveor enim tali amico orbatus, qualis, ut arbitror, nemo unquam erit; ut confirmare possum, nemo certe fuit. Sed non egeo medicina; me ipse consolor, et maxime illo solacio, quod eo errore careo, quo, amicorum decessu, plerique angi solent. Nihil enim mali accidisse Scipioni puto; mihi accidit, si quid accidit: suis autem incommodis graviter angi, non amicum, sed se ipsum amantis est. Cum illo vero quis neget actum esse praeclare? Nisi enim, quod ille minime putabat, immortalitatem optare vellet, quid non adeptus est, quod homini fas esset optare? qui summam spem civium, quam de eo jam puero habuerant, continuo adulescens incredibili virtute superavit; qui consulatum petivit numquam, factus est consul bis; primum ante tempus; iterum sibi suo tempore, rei publicae paene sero; qui, duabus urbibus

eversis inimicissimis huic imperio, non modo praesentia verum etiam futura bella delevit. Quid dicam de moribus facillimis? de pietate in matrem? liberalitate in sorores? bonitate in suos? justitia in omnes? Nota sunt vobis. Quam autem civitati carus fuerit, maerore funeris indicatum est. Quid igitur hunc paucorum annorum accessio juvare potuisset? Senectus enim, quamvis non sit gravis, ut memini Catonem anno ante quam est mortuus, mecum et cum Scipione disserere, tamen aufert eam viriditatem, in qua etiam nunc erat Scipio. Quamobrem vita quidem talis fuit, vel fortuna, vel gloria, ut nihil posset accedere: moriendi autem sensum celeritas abstulit; quo de genere mortis difficile dictu est; quid homines suspicentur, videtis. Hoc vere tamen licet dicere, P. Scipioni, ex multis diebus quos in vita celeberrimos laetissimosque viderit, illum diem clarissimum fuisse, cum, senatu dimisso, domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita; ut ex tam alto dignitatis gradu ad superos videatur deos potius, quam ad inferos pervenisse.

IV. Neque enim assentior iis, qui haec nuper disserere coeperunt, cum corporibus simul animos interire, atque omnia morte deleri. Plus apud me antiquorum auctoritas valet, vel nostrorum majorum, qui mortuis tam religiosa jura tri-

buerunt; quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur: vel eorum, qui in hac terra fuerunt, Magnamque Graeciam,—quae nunc quidem deleta est, tum florebat,—institutis et praeceptis suis erudierunt: vel ejus, qui Apollinis oraculo sapientissimus est judicatus, cui non tum hoc tum illud, uti plerisque, sed idem semper, animos hominum esse divinos, iisque, cum ex corpore excessissent, reditum in caelum patere, optimoque et justissimo cuique expeditissimum. Quod idem Scipioni videbatur, qui quidem, quasi praesagiret, perpaucis ante mortem diebus, cum et Philus et Manilius adessent, et alii plures, tuque etiam, Scaevola, mecum venisses, triduum disseruit de re publica: cujus disputationis fuit extremum fere de immortalitate animorum, quae se in quiete per visum ex Africano audisse dicebat. Id si ita est, ut optimi cujusque animus in morte facillime evolet, tamquam e custodia vinculisque corporis, cui censemur cursum ad deos faciliorem fuisse quam Scipioni? Quocirca, maerere hoc ejus eventu, vereor, ne invidi magis quam amici sit. Sin autem illa veriora, ut idem interitus sit animorum et corporum, nec ullus sensus maneat, ut nihil boni est in morte, sic certe nihil mali. Sensu enim amisso, fit idem quasi natus non esset omnino; quem tamen esse natum et nos gaudemus, et haec civitas, dum erit, laetabitur. Quamobrem cum illo quidem, ut supra

dixi, actum optime est: mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita. Sed tamen recordatione nostrae amicitiae sic fruor, ut beate vixisse videar quia cum Scipione vixerim, quocum mihi conjuncta cura de publica re et de privata fuit, quocum et domus fuit et militia communis, et id, in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum summa consensio. Itaque non tam ista me sapientiae, quam modo Fannius commemoravit, fama delectat, falsa praesertim, quam quod amicitiae nostrae memoriam spero sempiternam fore: idque eo mihi magis est cordi, quod ex omnibus saeculis vix tria aut quattuor nominantur paria amicorum, quo in genere sperare videor Scipionis et Laelii amicitiam notam posteritati fore.



NOTES.

ABBREVIATIONS.



A. denotes Allen and Greenough's Latin Grammar.

B. " Bullions and Morris's " "

C. " Chase and Stuart's " "

G. " Gildersleeve's " "

H. " Harkness's " "

M. " Madvigs " "

R. " Roby's " "

Z. " Zumpt's " "

The titles of other works referred to are written in full, or with such abbreviations as need no explanation.



ARGUMENT

OF THE FIRST TUSCULAN.

The *Proœmium* (i.-iv.) treats of Cicero's purpose to make the Greek philosophy accessible to the Romans by works in their own language.

The *Disputatio* itself (v.-xlvi.) has for its object the *refutation* of the proposition (v. § 9) that *death is an evil*.

First: *Death is not an evil* either to the dead or the living. The *terrors* of the lower world are fictions of poets and painters (v., vi.); and if death be *annihilation*, they who *are not* cannot be unhappy (vi.-viii.).

Secondly: *If we are immortal*, as there is good reason to believe we are, *death is even a blessing*. The various opinions of philosophers on the nature of death and on the soul are set forth (ix.-xi.). Cicero then proceeds to argue for *the Immortality of the Soul*, first, from *historical evidence* (xii.-xv.); secondly, after developing his own theory of the nature of the future life, and refuting other theories (xvi.-xxii.), from *metaphysical* considerations (xxiii.-xxvii.). Lastly, the *objections* urged from different quarters are criticised (xxviii.-xxxiii.).

Thirdly: *Even if we are not immortal, death is no evil*. New arguments are adduced (xxxiv.-xxxix.) for this proposition, which had been previously announced.

Hence, *In any case, death is not to be feared*; and, unconcerned whether it shall come soon or late, we ought to make *virtue the sole rule* of our conduct (xl.-xlvi.).

Finally, in the *Epilogue* (xlvii.-xlix.), it is shown that these views have been *confirmed* by various declarations of the gods, and by the examples of illustrious men who have cheerfully given their lives for their country. *Tischer.*

NOTES.



TUSCULAN DISPUTATIONS.

BOOK FIRST.

THE Tusculan Disputations of Cicero consist of five books: the first, *De contemnenda morte*; the second, *De tolerando dolore*; the third, *De acritudine leniendi*; the fourth, *De reliquis animi perturbationibus*; and the fifth supporting the thesis, *Virtutem ad beate vivendum se ipsam esse contentam*. The work is a series of discussions upon these subjects, represented as having been held, on five successive days, in the Tusculan villa of Cicero, soon after M. Junius Brutus—to whom it was addressed—had departed for the government of Gallia (B. C. 46). It was written in the years B. C. 45 and 44, and was given to the world early in B. C. 44, A. U. C. 709, the sixty-third year of Cicero's age.

N. B. The grammatical references are more frequent in the first chapters than afterwards, as it is presumed that students can recognize constructions for themselves after their attention has been sufficiently called to similar cases.

I. 1. *Defensionum laboribus*. Although Cicero in several instances performed, with distinguished success, the part of an accuser, in by far the greater part of his orations he appeared in the more popular character of a defender of the accused; and it is in this character that he

prefers to allude to himself. Kühner cites *De Offic.* II. xiv. 49: (*Judiciorum*) *ratio duplex est. Nam ex accusatione et ex defensione constat; quarum etsi LAUDABILIOR EST DEFENSIO, tamen etiam accusatio probata persaepe est.* Cf. Quintil. *Inst. Orat.* XII. vii. 1.

Muneribus, duties.

Magna ex parte. He defended Ligarius in B. C. 46, and Deiotarus B. C. 45.

Aliquando, at length; like **tandem**, by which it is often strengthened.

Essem liberatus. C. 214, 5; H. 521, II. 2; A. 325; B. 1244, 1245; G. 586.

Brute. M. Junius Brutus, who, later in the same year in which the *Tusculanæ Disputationes* were published, took part in the assassination of Cæsar. He was a man of extensive knowledge and great fondness for study, of some reputation as an orator, and the author of several philosophical treatises. To him Cicero dedicated his *Orator*, *De Finibus*, *Paradola*, and *De Natura Deorum*, as well as this work, and gave his name to the dialogue *De Claris Oratoribus*.

Remissa temporibus, abated in consequence of the circumstances of the times (Zeitumstände). Cicero refers especially to the civil war between Cæsar and Pompey. The plural **tempora** often signifies the circumstances—especially the difficulties or necessities—of the times. I follow Orelli and Kühner in considering **temporibus** as an ablative of cause, equivalent to *propter tempora*. Klotz, Moser, and Heine, following Wolf, take it as a dative.

Et, cùm . . . contineretur, and since the method and system of training of all the sciences which relate to the right way of living, are embraced, etc. **Ratio** and **disciplīna** here signify the *method* and *system* of the sciences, with reference to their operation upon the mind as means of culture and training. We have a similar use of *ratio* in *De Offic.* I. ii. 12: *Omnis enim, quæ ratione*

suscipitur de aliqua re institutio, etc.; which Prof. Thacher translates, "*all teaching (literally, every kind of instruction) which is methodically undertaken.*" Cf. *Pro Archia*, i. 1: *rationem horum studiorum*, etc.—"**Ra-**tio respondet Graeco vocabulo *μέθοδος*, h. e. via, qua artes traduntur vel discuntur. **Disciplina** est artis vel doctrinae alicuius *διδασκαλία*." Kühner.—Allied to this use of **ratio** to signify *the method of teaching*, is its use to denote *that which is methodically learned, systematic theoretical knowledge*; cf. *Pro Archia*, i. 1, where we have also an example of **artes** denoting, as in our passage, *sciences, branches of knowledge*.

Quae . . . pertinerent. C. 226; H. 529, II.; A. 342; G. 666. "The subjunctive is used in all subordinate propositions (whether relative or connected by conjunctions), which are added to complete an idea expressed by an infinitive, or by a proposition standing in the subjunctive, or by an accusative with an infinitive, the contents of which subordinate proposition are asserted by the speaker not simply as an actual fact, but only as a constituent part of the idea stated in the infinitive or subjunctive." M. 369; B. 1291, 1292.

Cùm . . . contineretur. The subjunctive with **cùm causale**. C. 214, 3; H. 517; A. 326; G. 587; B. 1251. Notice, further, both in **pertinerent** and in **continèretur**, Cicero's use of the subjunctive to denote, as Moser says, "*quid ipse cogitaverit, quum hoc consilium caperet.*" C. 230, 1. By attraction to the aorist, **putavi**, a *secondary tense* is used in a general proposition expressing what is true *in all times*, where in English we more often use the *present*. By thus making the tenses of these two verbs dependent upon that of **putavi**, Cicero represents the idea contained in the clause **cùm . . . contineretur** as one which occurred to his mind *at the time in which he resolved* to write upon philosophical subjects; so that the clause **cùm . . . contineretur** has

this force: Since, as it then occurred to my mind,—as I was then thinking,—etc. The same principles apply to **posset** below: **non quia . . . posset**: not because *I thought* philosophy cannot, etc. Our English *imperfect potential* is adequate to express this idea without any periphrase: translate the passage, *not that philosophy might not be learned*, etc.

In the clause **quæ philosophia dicitur**, the indicative is used because these words are introduced simply as an explanation, and may be omitted without prejudice to the leading idea. C. 226, n. 1; 227.

Mihi. C. 157, 1; H. 388; A. 232; G. 353; B. 847.

Non quia . . . non posset. C. 232, 1; H. 516, 2; A. 341, d, R; G. 541, R. 1; B. 1256.

Litteris et doctoribus. Ablative of means (instrumental ablative). **Doctoribus.** C. 173, 4.

Meum iudicium fuit nostros invenisse omnia. C. 238 and 238, n. 3, a; H. 535, I. 3; A. 272; G. 527.

Nostros, *our people* (the Romans).

Aut . . . meliora, *or have improved* those arts which they have *received from them*.

Quæ quidem digna statuissent, *those at least which they had deemed worthy*, etc. The subjunctive in a relative proposition, to limit something that is stated in general terms to a certain defined class. C. 223, 6; H. 503, 1; A. 320, d; G. 629, R; B. 1280; M. 364, Obs. 2.

Elaborarent, *to spend their labor*. C. 223, 2; H. 503, II. 2; A. 320, f; G. 556, R. 2; 554; B. 1226. Ellendt—on *Brutus* vii. 26: *haec est a Graecis elaborata dicendi vis atque copia*—says that all the examples of the use of these two verbs agree in this, “*ut elaborare dicatur, cum ad effectum labore consequendum spectetur, laborare de quovis labore, corporis, animi, valetudinis, ut πορνεῖν et ἐκπορνεῖν, quorum illud cognatum est τῷ τᾶσχεῖν.*”

2. Quid loquar? *Why need I speak?* Our superiority in the art of war is so undisputed that it is needless

to dwell on it. C. 205; H. 486, II.; A. 268; G. 468; B. 1180, 1181; M. 353.

Cum . . . tum. C. 257, 6; H. 554, I. 5; A. 156, h; G. 589; M. 358, 3 (middle and end); Z. 723.

Disciplina, military *science*.

Jam: *moreover* (vollends).

In omni genere, *of every kind*.

Ut sit . . . comparanda. C. 207; H. 500, II.; A. 319; G. 554; 556, 1; B. 1218, 1220, 1221.

3. Doctrina and genere. C. 180; H. 424; A. 253; G. 398; B. 889.

What is the force of the *tense* of **superabat**?

Non repugnantes, *those who made no opposition*. C. 249; H. 495, IV.

Cùm, *while*. C. 214, 3, 2; H. 515, III.; A. 326; G. 588; M. 358, Obs. 3.

Siquidem, *at least if*; passing into the meaning, *inasmuch as*, or *since*. No doubt is expressed of the fact. See Z. 346; M. 442, a.

Homerus. Various dates are assigned to Homer's age, from 1184 to 684 B. c. We may say he lived about 1000 B. c.

Hesiodus. Most modern scholars assume that Hesiod lived about a century later than Homer.

Archilochus. One of the earliest Ionian lyric poets, and a writer of satiric iambs. He flourished, according to Bode, about 714–676 B. c.

Annis fere DX. The precise date, according to Cicero, *Brut.* xviii. 72, is A. u. c. 514.

Conditam. C. 251, 4; H. 549, 5, n. 2; A. 292, a; G. 667, 2; B. 1357.

Livius (Andronīcus). The earliest Roman poet of distinction.

Fabulam dedit, *exhibited a play*.

Ennius. The father of Roman epic poetry, and distinguished also as a dramatist; born 239 B. c.

Plautus. The most celebrated comic poet of Rome, born about 254 B. C., died 184.

Naevius. A Roman epic and dramatic poet, born probably between 274 and 264 B. C.

Qui fuit major natu quam Plautus et Naevius. **Qui** refers to **Livius**. This passage has given editors no little difficulty. The position of **qui** would seem to make it necessary that it should be referred to **Ennius** as its antecedent; but the fact is, that Ennius was not older than Plautus and Naevius, but younger than either. If, then, we retain the reading of the MSS., **qui fuit . . . Naevius**, we must either suppose, with Davis, that Cicero has made here a σφάλμα μνημονικόν, or we must, like Orelli, Klotz, Schneider, Moser, Seyffert, and Wesenberg, refer the relative to **Livius** as its antecedent. The explanation given by Davis—that Cicero in this passage made a mistake in regard to his facts—is rightly rejected by most scholars as altogether improbable, particularly since, in his *Brutus*, xviii., he points out and censures the same mistake in the annalist Accius which is here charged upon himself. The other alternative—to refer the **qui** to **Livius**—is rejected by Kühner, because, in the first place, he says, such is the nature of the relative pronoun that it ought to be referred to the noun next preceding, and, in the second place, an addition such as is contained in the clause **qui fuit . . . Naevius** is feeble and inappropriate, especially in this place, where there is no discussion about the *ratio temporum*, but a mere passing allusion is made to the age of Livius. He thinks, therefore, that the passage was first written on the margin of a MS. by some commentator, to define more precisely the age of Livius, and that it afterwards crept into the text; and he encloses these words in brackets in his edition. Some other eminent editors take the same view of the subject; and accordingly Wolf omits altogether the words *et Naevius* (which are wanting in a few MSS.), and brackets the rest. Kühner, Bouhier,

Baiter, and Heine bracket the whole sentence, and Schütz and Tregder omit it entirely. Nobbe retains the whole clause, but punctuates as follows: *Livius f. dedit, (C. C., C. f., M. T., consulibus, a. a. n. Ennium: qui f. m. n. q. Plautus,) et Naevius*; thus making the grammatical construction of *Naevius* the same as that of *Livius*. I see no sufficient reason, however, for changing the reading given by the MSS. The separation of **qui** from its antecedent **Livius** is not without precedents in other passages in Cicero (Billerbeck cites *Tusc.* I. xxxv. 86, in *Verr.* III. xxxiii., xxxvi., lxxxiii. sq., *de N. D.* I. xxiii. 65); nor, granting it to be an inaccuracy in style, is it at all incredible that Cicero should have been guilty of some inadvertency in composition. The *parenthetical* nature of the clause *C. Claudio, C. f., M. T. c. a. a. n. Ennium*, the whole of which is introduced simply to mark the *time* when Livius exhibited his first play, makes the irregular position of **qui**, as it appears to me, a not unnatural one. Nor is there any difficulty in justifying the allusion of Cicero, in this place, to the comparative ages of Livius, Nævius, and Plautus. The three were nearly contemporaries, Livius exhibiting his first play when Plautus was about fourteen years old, and at least five years before the first drama of Nævius was enacted. There appears to have been in Cicero's age some dispute in regard to the time when the first play of Livius was brought forward, and Accius is censured by Cicero, in the passage in *Brutus* before alluded to, for assigning a date previous to which plays had been already exhibited by both Plautus and Nævius. Cicero may have thought it necessary, then, to mention the fact that Livius was older than these two dramatists, in order to make clear the point so essential to his argument, that Livius was the first Roman who could properly be called a poet.

In **major natu**, *elder*, **natu** is ablative of specification.

II. Vel vel. C. 257, 4; II. 554, II. 2; A. 156, c; G. 496; M. 436; Z. 339.

Recepti. Livius was a Greek from Tarentum, Nævius came from Campania, Ennius from Rudiae in Calabria; and thus they were not Roman citizens.

Originibus. The *Origines* of M. Porcius Cato Censorius, an historical work containing a history of the Roman kings, of the origin of the Italian towns, and of the first and second Punic wars; the narrative of events was continued also to the year of Cato's death, B. c. 149.

Solitos esse virtutibus. Lord Macaulay combines the information given by ancient writers in regard to these old Roman ballads. (which were much ruder than his elaborate Lays,) in his Preface to his "Lays of Ancient Rome," q. v.

Huic generi, to this class. i.e. to poets.

Oratio Catonis. Supposed to be the oration against Servius Galba, who was defended by the Fulvii.

M. Nobiliori. M. Fulvius Nobilior, who conquered the Ætolians B. c. 189, was a friend of Greek culture. Cf. *Orat. pro Archia*, xi., *Brut.* xx.

Quod duxisset. C. 232; H. 516, II.; A. 321, a; G. 541; B. 1255; M. 357, a; Z. 549.

Autem, now. This word is frequently used by Cicero to introduce an explanatory parenthesis; as, *infra*, iii. 6: *fieri autem potest*, etc. Tischer.—In such cases, however, the clause introduced by **autem** is not a mere subordinate to the preceding clause, but it adds a new thought, and contains an independent proposition. Kühner points out the resemblance between this Latin particle and the Greek *δέ*.

Quo, eo. C. 176; H. 423; A. 250, R.; G. 400; B. 929, 930.

Nec non. C. 256, 1; H. 553; A. 150; G. 448.

Si qui, if any. An elegant expression for *ii qui*.

Magnis ingeniis. C. 175; H. 419, II.; A. 251; G. 402; B. 888.

In eo genere : *In this department.*

Exstiterunt : stepped forth; *made their appearance* (auftraten: F. A. Wolf).

4. Fabio. C. Fabius Pictor, who painted the temple of Salus on the Quirinal, which was dedicated B. C. 302. This painting, which must have been on the walls of the temple, was probably a representation of the battle that Bubulus had gained over the Samnites. It is the earliest Roman work of art of this kind of which we have any record.

Fabio . . . laudi. C. 161, 1 and 2; H. 390, II. 2); A. 233; G. 350; B. 848.

Si . . . datum esset. C. 215, 4; H. 510; A. 308; G. 599; B. 1267; Z. 524.

Quod pingeret. See note on **quod duxisset**, § 3. "Quod pingeret" is also an **essential** (or **integral**) part of the clause **si . . . datum esset**, being indeed the subject of its verb. See references under **pertinerent**, § 1.

Multos . . . futuros fuisse. C. 228, 6; H. 527, III.; A. 337; G. 659; B. 1303; Z. 593, n.

Polyclitos et Parrhasios. Polyclitus, a contemporary of Pericles, was one of the most celebrated statuaries of Greece; a sculptor, an architect, and an artist in toreutic. Parrhasius, who lived in the same age, was one of the most distinguished Greek painters.

Honos alit artes, etc. The lines of Martial, Epigr. VIII. lvi. 5 sq., have been quoted in illustration of this passage :

*Sint Maecenates, non deerunt, Flacce, Marones;
Vergiliumque tibi vel tua rura dabunt.*

So too Valerius Maximus II. 6. 5: *Virtutis uberrimum alimentum est honos.* Seneca, *Epist.* 102: *Antiquus poëta ait: Laus alit artes.* Cf. *Orat. pro Archia*, xi. in init.

Jacentque (*lie neglected*), . . . **improbantur.** A sim-

ilar sentiment has been cited from Plato, *De Rep.* VIII.:
 Ἀσκεῖται δὴ τὸ ἀεὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον.

Summam eruditionem . . . in . . . cantibus.
 “Ita ut ἀμούσους vocarent *indoctos*, et *musices* nomine omnem doctrinam liberalem complecterentur. Aristophanes, *Equit.* 188 sq.:

Ἄλλ', ὦ γὰθ', οὐδὲ μουσικὴν ἐπίσταμαι,
 Πλὴν γραμμάτων, καὶ τὰντα μέντοι κακὰ κακῶς.”

See Plato, *Rep.* II. xvii.

Igitur, *accordingly*. On the position, see C. 259, 20; Z. 357.

Et Epaminondas . . . Themistoclesque. “Et . . . que are only found as a loose way of connecting two propositions;” the second proposition, with **-que**, is the less important. Cf. *De Finn.* V. 22; *Brut.* § 302.

Annis. C. 185, 6; H. 430; A. 261, d; G. 400, R. 3. **Ante** is here an adverb, and the ablative marks the *measure of the difference* of time. Z. 476. Ernesti, Kühner, and some other editors, on the authority of several good MSS., read *annos*.

Cum . . . recusaret. “Imperfectum significat, Themistoclem *eodem temporis puncto, quo lyram recusabat*, indoctiorem habitum esse, uti vidit Orellius.” Kühner. Ernesti and F. A. Wolf read *recusasset*.

Indoctor, *rather ignorant*. C. 53, 1; 174, 5; H. 444, 1; A. 93, a; G. 312, 2. “The second member of the comparison is omitted, when it is easily understood.” Beck.

Ergo; *so then*; inde factum est ut.

Id. A *constructio ad sententiam*. By *id* is to be understood *music*, the idea of which is implied in **musici**. Cf. *De Nat. Deorum*, I. xxxi. 88: *non vestro more, sed dialecticorum, (quæ funditus gens vestra non novit,)* etc.

5. Nihil. Often used of persons, in the sense of **nemo**, particularly with a comparative. Terence, *Eun.* V. viii. 21 sq.: *Nil est Thaide hac tua dignius quod ametur.*

9—Cic. *Tusc. Disp.*

Nepos, *Alcib.* I.: *nihil eo fuisse excellentius vel in ritiis vel in virtutibus.* Cicero *ad Fam.* IV. 4; *Tuscul.* III. x. 22; *Brutus*, xxxix. 144: *nihil erat Crasso copiosius.* Liv. III. 14. 5. **Quicquam** is in like manner used for persons, in the sense of *quisquam*. *Brutus*, xl. 148: *noli existimare his duobus quicquam fuisse praestantius.* So **quid** for *quis*, *Catul.* ix. 11; **quantum** for *quot* or *quotquot*, Ter. *Heaut.* IV. iv. 6; *Catul.* iii. 2, x. 10.

Metiendi ratiocinandique utilitate, *by its usefulness in measuring and reckoning.*

III. Complexi sumus, *we welcomed.*—**Galbam.** Servius Sulpicius Galba, consul B. C. 144.

Africanum. P. Cornelius Scipio Africanus Minor, consul B. C. 147, but younger than Galba. See *Brutus*, xxi.

Laelium. C. Laelius, surnamed Sapiens, consul B. C. 140; the intimate friend of Africanus the Younger. See *Brutus*, xxi.—xxiv.

II. C. 154; H. 386, 4; A. 228; G. 346; B. 826. The dative is more frequent than the accusative with **anteo**. Many MSS. *his*, but they often confound these pronouns.

Aetate. Abl. of specification.

Catonem. See *supra*, ii. 3.

Lepidum. M. Lepidus Porcina, consul B. C. 137. See *Brutus*, xxvii.

Carbonem. Caius Carbo, consul B. C. 121. See *Brutus*, xxvii., xxxiii.

Gracchos. The brothers, Tiberius Sempronius and Caius Sempronius.

Aut, or rather. See Hand's *Tursel.* I. p. 537 sq.

Cederetur. A passive impersonal. For its syntax, see note on **sit comparanda**, § 2.

Jacuit, *has lain neglected.*

Lumen litterarum. Cf. *Orat. pro Archia*, vi. 14.

Quae, *but it.*

Illustranda et excitanda. “Elegans verborum delectus! Philosophia, quae *jacuit*, *excitatur*, quae nullum

habuit *lumen* litterarum, *illustratur*." Kühner. For a similar opposition of **excitare** with **jacere**, see *De Amicit.* xvi.

Occupati, (when occupied, i. e.) *in my public life*.

Otiosi, *in my retirement*.

6. Libri Latini . . . non satis eruditis. Cicero refers to Amafinius and other Roman Epicureans (as Catius, Rabirius) who had written books on philosophy.

Ab optimis illis quidem viris, sed: *By men in themselves excellent, certainly, but . . .* C. 116, 9; A. 151, e; G. 292, R. 4; M. 489, b; Z. 744. So **ipse quidem . . . sed, Brutus**, ix. 35; **ille quidem . . . verumtamen, Brutus**, lxviii. 239, lxi. 220. **Optimis** is here used ironically; as **bonus** in the *Andria* of Terence, III. v. 10, V. ii. 5.

Ut recte quis sentiat . . . eloqui non possit, *that a man ("one") has good thoughts, and yet is not able to express what he thinks with elegance.* See M. 416, Obs. 3. Philostratus, in his *Lives of the Sophists*, describes one as *γινῶναι μὲν περὶ τὸς, ἔρμηνεύσαι δὲ ἀπεριτὸς*.

Quis = one. It is here the shorter form of the indefinite pronoun. It is used where an indefinite subject or object is to be designated very slightly and without emphasis. C. 62, 5; 119; B. 249, 250; Z. 136, 708; M. 493, a.

Ut sentiat et . . . non possit. A substantive clause, subject of **fieri potest**. C. 208; II. 501, I. 1; A. 332, a; G. 558; B. 1222.

Et id . . . polite eloqui non possit. **Et** is here elegantly used in the sense of *and yet*; **et tamen**. So Tacitus, *Hist.* II. xx.: *speciosis et irritis nominibus*.

Mandare quemquam, *for any one to commit*.

Delectatione, *charm of composition*.

Hominis est. C. 135; II. 401, n. 2; A. 214, d; G. 365; B. 780.

Cum suis. "H. e., cum sui similibus." "Mit Gleichgesinnten."

Quare. This adverb is really an ablative of cause (*qua re*). It here introduces the conclusion of the whole argument, like **quocirca**.

Oratoriae laudis. So Kühner, Klotz, Tregder, Baiter, Heine. Orelli and Moser, *oratoriae laudi*.

Attulimus. Scil. *populo Romano*.

Illa manabant. "*Illa* referendum est ad *aliquid*, in quo inest notio numeri pluralis (*aliqua, nonnulla*).\" Kühner. On Cicero's philosophical studies, cf. *Brut.* 309, 315; *N. D. I.* iii. 6; *Tac. Dial.* 32.

IV. 7. Aristoteles. Cf. ad rem *De Orat.* III. xxxv. 141; Quintilian. *Inst. Orat.* III. 1. There is a doubtful story that Aristotle cited the verse of Euripides, αἰσχροῦ σιωπᾶν, βαρβάρους δ' ἑὼν λέγειν, putting Ἴσοκράτην in place of βαρβάρους.

Summo ingenio. Noun and adjective in the ablative of quality or description. The same rule applies to **scientia** and **copia**, as the adjective belongs logically to those nouns also.

Scientia: "multifaria doctrina," *learning, erudition*.

Copia: "*flumen orationis aureum*," *eloquence, fluency*.

Dicere . . . jungere, *began to teach young men to speak, also, and to add eloquence to philosophy*. Both **dicere** and **jungere** depend upon **docere**. Baiter was the first to place **docere** in its proper place in this sentence. It is accidentally omitted in the best MSS., but given by the oldest editors, who placed it after **adulescentes**.

Nec . . . et: *both not . . . and*. M. 458, c; Z. 338 (end). Like *οὔτε . . . τέ* in Greek.

Quae . . . posset. For an explanation of the *tense* of this verb, see note on i. 1, *pertinerent* and *continere-tur*.

Nos studiose dedimus. Thus most recent editors read, although the MSS. generally, and many editors, read *nos studiose operam dedimus*. **Nos** is the *object* of **dedimus**.

Scholas = philosophical discussions. "Ceterum hae disputationes, quas Tullius *scholas* appellat, differunt ab iis, quae proprio nomine *disputationum* vocantur, quales sunt Academicae, de Finibus, de N. D., de Divinatione. In *scholis* unus est, qui velit doceri, alter, qui doceat; auditoris partes eae sunt, ut parce obloquatur, neque alio consilio, nisi ut alteri facultatem praebeat suam explicandi sententiam: in *disputationibus* variarum disciplinarum philosophi inducuntur ita disputantes, ut suae quisque sectae sententiam defendat."

Auderemus. We should expect here the *present* tense instead of the imperfect; but even a true perfect is, in Cicero, often followed by a secondary tense. C. 234, 4; B. 1171. See Kühner on this passage.

Tuum post discessum. The departure of Brutus into Gallia Cisalpina, of which province he was made governor by Cæsar, A. U. C. 707.

Tusculano. Cicero's favorite villa at Tusculum. This was "his chosen spot for retirement and study. Here, though too far removed from Rome to be himself an object of observation, his porticos opened upon the full view of his beloved city, from which he could never long bear to take off his eyes. From the hill on which this villa stood the spectator surveyed a wide and various prospect, rich at once in natural beauty and historic associations. The plain at his feet was the battle-field of the Roman kings and of the infant commonwealth; it was strown with the marble sepulchres of patricians and consulars; across it stretched the long, straight lines of the military ways which transported the ensigns of conquest to Parthia and Arabia. On the right, over meadow and woodland, lucid with rivulets, he beheld the white turrets of Tibur, Æsulæ, Præneste, strung like a row of pearls on the bosom of the Sabine mountains; on the left, the glistening waves of Alba, sunk in their green crater, the towering cone of the Latian Jupiter, the oaks of Aricia and

the pines of Laurentum, and the sea, bearing sails of every nation to the strand of Ostia. Before him lay far outspread the mighty city, mistress of the world, gleaming in the sun with its panoply of roofs, and flashing brightness into the blue vault above it. The ancient city presented few towers, spires, or domes, such as now arrest the eye from a distant eminence; but the hills within its walls were more distinctly marked, and the statues of its gods exalted on pillars, or soaring above the peaks of its innumerable temples, seemed an army of immortals arrayed in defence of their eternal abodes. From the bank of Lake Regillus to the gates of Tusculum the acclivity was studded with the pleasure-houses of the noblest families of Rome. The pages of Cicero commemorate the villas of Balbus, of Brutus, of Julius Cæsar; of Catulus, Metellus, Crassus, and Pompeius; of Gabinius, Lucullus, Lentulus, and Varro. Accordingly, the retreat of the literary statesman gazed upon the centre of his dearest interests, and was surrounded by the haunts of his friends and rivals. It was here that, at a later period, when his fortunes were re-established, he composed some of the most abstract of his philosophical speculations; but even these, too, partook of the air of the city and the tone of practical life; the interlocutors of his dialogue were the same men whom he had just left behind at Rome, or whom he might encounter among the shady walks around him; the subject of their conversations never wandered so far from their daily concerns as not to admit of constant application to the times and illustration from them."—*Merivale's History of the Romans under the Empire*, Vol. I., pp. 366-369 (English edition).

Temptavi = *tentari* (a less correct form).

Quid . . . possem, *what I could do in that way.*

Declamitabam: *Declamitare* means *to speak for the sake of practice*. Cf. *Brut.* xc.

Sic . . . declamatio, *so, now, this is the rhetorical exercise of my old age.*

Ponere jubebam. C. 242, 7; M. 390, 3. In English we should take the indefinite pronoun *any one* (quis) before **ponere**, and supply *he* as the subject of **vellet**.

Ponere, to propose a subject; τιθέναι.

De quo vellet. The subjunctive is used, because this relative sentence depends on an infinitive, and forms an integral or essential part of the thought. See references under **pertinerent**, § 1.

Ad id, in regard to it; on it. See Hand's *Tursellinus*, Vol. I., p. 110. So in Greek, λέγειν πρὸς τι (Xen. *Mem.* III. 9, 12).

8. Fiebat autem ita, now it was so arranged.

Ut dicerem, subject of **fiebat**. C. 208, note; H. 501, I. 1; A. 332, a; G. 558; B. 1222.

Quo commodius explicentur. C. 206; B. 1210. **Quo**=**ut eo** (C. 222) and the ablative is one of the *degree of difference* (C. 176).

Quasi agatur res, as if the discussion were going on. C. 220. "The subjunctive is used in all propositions annexed by particles of comparison, in which something is stated that does not actually exist, but is only assumed for the sake of comparison (*as if*; hypothetical propositions of comparison). In English the *imperfect* and *pluperfect* are employed in such propositions, in order to express what is merely assumed; but in Latin the subordinate is regulated by the leading proposition, and has the imperfect or pluperfect only when the leading proposition belongs to past time." M. 349, and Obs.

V. 9. A. . . . M. These letters are wanting in almost all the MSS., and were evidently inserted by some editors to mark the parts of the two interlocutors in the dialogue. *A.* is variously taken to denote *Auditor*, *Adulescens*, *Atticus*, and *Aulus*; *M.* as signifying *Magister* and *Marcus*. Consider *A.* as standing for *Auditor*, *M.* for *Magister*.

Malum . . . esse mors: Muretus cites the words of Iphigenia in Euripides:

μαίνεται δ' ὅς εὖχεται

Θανεῖν* κακῶς ζῆν κρεῖσσον ἢ θανεῖν καλῶς.

Malum, and **miserum**, below, have the force of substantives.

Ut morerentur. A substantive clause, subject of **evenit**. C. 208, note; H. 501, I. 1; A. 332, a; G. 558; B. 1222.

Si diceres, etc. This protasis, a supposition contrary to the fact (C. 215, 4), has two conclusions, **neminem . . . exciperes** and **esset . . . morte**.

Moriendum esset. The tense is determined by **diceres**, the imperfect subjunctive in protasis or apodosis, even when it refers to present time, being followed regularly by secondary tenses.

10. Num te illa terrent. C. 258, 1; H. 351, 1, n. 3; A. 210, c; G. 458; B. 1105. Sometimes a direct question is put after *dic* or *quaero*, where an indirect one might have been used. M. 356, Obs. 3; C. 231, 3.

Mento . . . Tantalus. A trochaic tetrameter catalectic. C. 290, 2. The first place of ictus in each dipody is marked. The last syllable of **aquam** is not elided, but is lengthened in arsis and before the caesura. The sixth foot (-tŭ sĭtĭ) is an irrational anapaest. The verse is from some unknown poet, possibly Pacuvius.

Enectu' (eneetus) and **Sisyphu'** (Sisyphus). The final **s** is elided. C. 266, 2, note 3. Cicero, in the *Orator*, xlviii. 161, says: Quin etiam, quod jam subrusticum videtur, olim autem politius, eorum verborum, quorum eadem erant postremae duae litterae quae sunt in *optumus*, postremam litteram detrahebant, nisi vocalis insequeretur. Ita non erat ea offensio in versibus, quam nunc fugiunt poetæ novi. Ita enim loquebamur: *Qui est omnib' princeps*, non, *omnibus princeps*; et *Vita illa dignu' loquoque*, non, *dignus*.

Tum illud, etc. The order of the words in English translation is, *tum illud saxum, quod Sisyphus versat*, etc.

Compare with this verse of Lucilius (Sisyphus . . . hilum, C. 285) the lines in the *Odyssey*, xi. 593-600.

Hilum (whence **nihilum** (=ne hilum) and **nihil**) is mostly used with a negation; e. g. Lucret. iii. 830: *Nil igitur mors est, ad nos neque pertinet hilum.* Ib. iii. 220, 783; v. 1409. Enn. apud Varron. iv. *L. L.* xxii. It is sometimes, however, found without a negation.

L. Crassus . . . M. Antonius. The most distinguished Roman orators of their age. Crassus born B. C. 140, Antonius 143. Cf. *Brut.* xxxvi.-xl., xliii., xliv., liii.

Corona. The ring of spectators. So used by Cicero, *passim*, as *Orat. pro Mil.* 1; *De Nat. Deor.* II. i. 1. Cf. Horat. *Epist.* i. 18, 53, *ad Pis.* 381.

Maxima corona. A noun and adjective in the ablative, denoting an attendant circumstance. C. 187, 3.

VI. Ista, those things you mention; iste being used of that which is referred to the person addressed, and hence called the demonstrative pronoun of the second person. (C. 116, 1; H. 450; A. 102; G. 291; B. 1028; Z. 127; M. 486.) Notice, also, the propriety of the use of the demonstrative of the *first* person in the next sentence; **haec, these things** of which I am speaking. The Latin derives often a peculiar force and liveliness from the signification of its demonstratives. Thus, in the first oration against Catilina, vii. 16: *Quid, quod adventu tuo ista subsellia vacuefacta sunt, quod omnes consulares, qui tibi persaepe ad caedem constituti fuerunt, simul atque assedisti, partem istum subselliorum nudam atque inanem reliquerunt, etc. Ista subsellia: those benches where you took your seat,—which you polluted by your presence.* Again, in the *Brutus*, xi.: *Ut enim tu nunc de Coriolano, sic Clitarchus, sic Stratocles de Themistocle finxit. Nam quem Thucydides . . . tantum mortuum scripsit et in Attica clam humatum, . . . hunc isti aiunt, cum taurum immolavisset, excepsisse sanguinem patera, et eo poto mortuum concidisse. Isti, these historians of your school,—whom you resemble*

or *imitate*; Atticus in this passage sportively ranking Cicero with the somewhat untrustworthy historians Clitarchus and Stratoeles. In the dramatic writers, also, we find many beautiful illustrations of the distinction between **hic**, **iste**, and **ille**, in passages where the whole point consists in the peculiar force of these pronouns. See C. 116.

Male narras: i. e., You say something I do not like to hear. A free conversational use of the adverb for the adjective. Cic. *ad. Att.* xvi. 14: *male narras* de Nepotis filio. Terence, *Andria*, V. vi. 6: *narras probe*. F. A. Wolf renders: Du sprichst nicht gut. Ei, das ist mir nicht lieb! Heine: Da sagst du etwas unangenehmes. So *bene sperare*; *benigne polliceri*.

Possem, si . . . dicerem. C. 215, 4; H. 510, n. 1; A. 308; G. 599; B. 1267; Z. 524.

Ista. C. 116, 5; H. 450, 1, note; A. 102, c; G. 291, R; B. 1031; M. 486 (end). See *infra*, xi. 22, note on **apud istos**.

11. Quis enim non, for *who* could not be eloquent? The **enim** suggests an ellipsis; as, *infra* xiii. 30, xxxi. 76, xxxii. 78. Supply in thought *Facile credo*: I readily believe you; for, etc.

Quid negotii, *what difficulty*. C. 133, 4. n. 1, e; H. 397, 3; A. 216, a, 1; G. 371; B. 771.

Poëtarum et pictorum portenta. In these words we see how well Cicero understood the real nature of the classical mythology.

Atqui pleni libri sunt . . . disserentium philosophorum, and yet there are books full of the arguments of philosophers, etc.

Philosophorum. Kühner calls attention to the elegance of the position of this word at the end of the sentence, whereby it is made more emphatic, and the opposition to *poëtarum et pictorum* more strongly denoted.

Tam excors, quem ista moveant. *Tam* with an adjective, explained and the idea completed by a relative

clause which takes the subjunctive of result (*quem=ut eum*). C. 223, 1, n. 1 and n. 2; H. 500, I. and II. n. 1; A. 319, R.; G. 633; B. 1218, 1220 b, 1221; Z. 556; M. 364.

Ne sunt quidem . . . ulli, *there are also no persons*, etc. *Ne . . . quidem* sometimes signifies "also not (as little as the preceding or as something else); *Postero die Curio milites in acie collocat. Ne Varus quidem dubitat copias producere. (Cæsar, B. C. II. 33.)*" M. 457. So, *Brutus*, liv. 199, *Illud, quod populo non probatur, ne intelligenti quidem auditori probari potest.* The most frequent use of **ne . . . quidem**, as is very well known, is to give prominence to the object of negation, with the force of *not even*.

Quia nulli sint. An elegant construction, in the sense of *quia non sint*. In the comic writers, the use of **nullus** for **non** is very frequent; e. g. Terence, *Eun.* II. i. 10: *tametsi nullus moneas* (i. e. *nullus monitor sis*). *Hec.* I. ii. 4, *nullus dixeris. Andr.* II. ii. 33.

12. Jam mallet . . . quam diceret, *now I would rather you had feared Cerberus, than said*, etc. **Mallet.** C. 202, 2, note; H. 486, I.; A. 311, b; G. 252; B. 1178; Z. 528, n. 2; M. 350, b, Obs. 1. **Metueret.** C. 209, 5; H. 499, 2; A. 331, b; G. 546, 3; B. 1204 (end); Z. 624; M. 372, b, Obs. 2. **Diceret.** C. 223, 5. n.; H. 502, 2; Z. 560, n. The comparative is contained in **mallet (= magis vellem)**.

Ista. Notice here, besides the peculiar force of the demonstrative of the second person, the use of a *plural* pronoun, to refer, not only to what actually precedes, but also to other things like the antecedent (*haec et talia*).

M. Crassum. M. Licinius Crassus, surnamed *Dives*, who with Cæsar and Pompey formed the first Triumvirate. He was distinguished for his immense wealth.

Qui . . . dimiserit: sit orbatus: careat. C. 224; H. 517; A. 320, e; 321, b; G. 636; B. 1251; M. 366; Z. 564.

Illas. C. 116, 2; H. 450, 4; A. 102, b; G. 292, 2; B. 1030; Z. 701.

Dimiserit. On this very rare use of *dimittere* in the sense of *to give up*, Moser cites Cic. *Orat. pro Caesin.* 26. 75, *patrimonium unius incommodo dimittitur: jus amitti non potest sine magno incommodo civitatis.*

Cn. Pompeium: Cnæus Pompeius Magnus, the Triumvir.

Sint enim oportet. "Expectes: *sint enim necesse est*; sed *oportet* optime sese habet h. l.; significat enim *ratio postulat, ut*, qui mortui sint, esse statuamus. Cf. *Pro Rosc. Am.* xxii. 62; *De Orat.* i. 6, 20."—Kühner. When *oportet* signifies *duty*, it always has the accusative with the infinitive. For its construction see C. 242, 1; H. 502, 1; A. 331, f, R.; G. 535, R. 1; M. 373, Obs. 1; Z. 625.

Modo: *just now; a little while ago.*

Ita ne miseri quidem sunt, *therefore also they are not unhappy.*

Etiam (et jam), *even yet.*

13. Ita, in that case; on that supposition. *Ita* is an old abl. (or according to some acc. pl.) from the pronominal stems *i* and *ta*.

Commemini is seldom used by Cicero; but see *De Orat.* I. 53. 227; III. 22. 85. In this word, as in *cogitare*, *comminisci*, and others, *com* has the force of *secum*. *Commeminisse* = *secum apud animum suum meminisse*.

Commemini . . . me miserum. "Verba existimandi et declarandi generally reject the substantive verb *esse* joined with a participle or adjective; as in § 12, *miserrimum puto*; vii. 13: *miseros putas illos?* Cf. Kritz ad Sall. *Cat.* i. 3, p. 6." Kühner.

Velim. The wish is modestly expressed by the subjunctive. C. 202, 2, note; M. 350, b, Obs. 1.

VII. Immo, *on the contrary.* C. 258, 18; A. 209, d. This word, an ablative allied with the superlative *imū*,

means literally *on the under side, on the other side, on the reverse,—e contrario*. It hence acquires its meaning, in answers conveying a correction, of “no, on the other hand,” “no indeed,” “much rather.” Some grammarians have considered it as sometimes an *affirmative* particle, to be translated by “yes indeed,” “by all means;” but in all the passages where such a meaning has been assigned it, its primary *corrective* force can be easily distinguished. The answer may convey an assent to the proposition of the preceding speaker, but *immo* always, in such cases, introduces some *stronger* expression, and thus, even then, *denies* the weaker expression which precedes. “This increase,” says Zumpt (Gr. 277), “may be sometimes expressed in English by ‘*nay*,’ or ‘*nay even*.’ But this does not justify the assertion that *immo* is an affirmative adverb.”

Quid enim . . . qui non sit? The construction is quid enim tam pugnat, *what is so contradictory*, quam [eum], qui non sit, non modo miserum, sed omnino quicquam, esse?

Porta Capena. Capena, an old town of Latium, near Rome, after it was destroyed left its name to a celebrated gate of the city, in the wall of Servius Tullius, from which issued the Via Appia. An aqueduct was carried over the gate, whence the expression of Juvenal, *madida Capena* (*Sat.* III. 11). So Martial, *Epigr.* III. xlvii.: Capena grandi porta qua pluit gutta. Forcellini (corrected). Most of the tombs of the distinguished Roman families during the Republican period lay on the Via Appia. The tomb of the Scipios was discovered in 1780 on the left of this Way, and near the Porta Capena. The great roads which led from the city were the favorite drives of the Roman aristocracy, who thus in their promenades passed by the tombs of their friends and of the great men of former generations.

Calatini. A. Atilius Calatinus, a distinguished Roman

general in the first Punic War; twice consul and B. C. 249 dictator. His tomb was adorned with the inscription, (as Cicero gives it) "Unum hunc plurimae consentiunt gentes populi primum fuisse virum." Cf. *De Senect.* xvii. The original is:

honcoino • ploorume • cosentiont • romaî

duonoro • optumo • fuise • uiro • virorum •

(The additions in italics are from Ritschl's conjecture.)

Serviliorum. The most distinguished of this family were Cn. Servilius Cæpio, consul B. C. 169, and Q. Servilius Cæpio, consul B. C. 106.

Metellorum. Among the eminent men of this family were L. Cæcilius Metellus, who gained a great victory over Hasdrubal, B. C. 250, Q. Cæcilius Metellus Macedonicus, and Q. Cæcilius Metellus Numidicus.

Verbo premis = verbo urges: *you press me (ply me hard) with a word* (i. e. the word *esse*). "Translatè a re militari (*hostes premere*, i. e. acriter persequi) est dicendo aut disputando urgere aliquem." Forcellini.

14. An tu dialecticis ne imbutus quidem es? *Or have you not learned even the first principles of logic?* lit., are you not even tinctured with logic? C. 258, 13; M. 453.

In primis: i. e. in initiis, elementis, fundamento dialecticorum. Cf. *Acad.* II. xxix. 95. Kühner.

Omne pronuntiatum, every proposition. "A proposition is defined logically *a sentence indicative*, i. e. affirming or denying (this excludes *commands* and *questions*). This definition relates entirely to the *words* of a proposition; with regard to the *matter*, its property is to be *true* or *false*." Whately's *Logic*, Chap. II. 1. Diog. VII. 65: ἀξιομά ἐστιν ὁ ἐστὶν ἀληθὲς ἢ ψεῦδος. Moser cites Aulus Gellius, a Latin grammarian who flourished in the second century after Christ, who says, in his *Noctes Atticae*, XVI. 8: "Quicquid ita dicitur plena atque perfecta verborum sententia, ut id necesse sit aut verum aut falsum esse, id a

dialecticis ἀξίωμα appellatum est, a M. Cicerone *pronuntiatum*, quo ille vocabulo tantisper uti se attestatus est, *quoad melius, inquit, invenero.*" To constitute a regular and fully stated proposition, we must have at least a noun in the nominative case, and a verb in the third person.

In praesentia. *Praesentia* is a noun in the ablative case; not an adjective in the accusative plural, as some scholars have thought. See Hand's *Tursellinus*, III. pp. 288, 289; Döderlein's *Handbook of Latin Synonymes*, I. p. 141. The meaning of the phrase here is simply *hoc tempore, nunc*, in opposition to *post* following.

Occurrit, ut appellarem. C. 234, 4; Z. 514. *Occurrit* is perfect, yet takes the imperfect *appellarem*. "Sed quum sit *perfectum praesens*, poterat quidem sequi *appellem*; hoc vero loco (quod recte observavit Billerbeckius) Cicero certe *prius* cogitaverit *pronuntiatum*, quam appellaret." Moser. See note on *auderemus*, § 7.

Omne pronuntiatum . . . id ergo est pronuntiatum, quod, etc. An *anacoluthon*.* C. 304; M. 480; Z. 739, 757, 815. *Id ergo est pronuntiatum quod*: *That, as I was saying (ergo), is a proposition which, etc.* *Ergo* (like *igitur*, which is more frequently found than *ergo*, and *inquam*) is often used, as here, after parenthetical sentences, to refer back to the leading idea; "after which the interrupted proposition is repeated and concluded, often in a form somewhat modified, so that the original beginning of the proposition remains without a corresponding conclusion."

Alio, sc. verbo (Latino). Cicero generally translates ἀξίωμα, *enuntiatum* or *effatum*.

Ut possit judicari, so that it can be judged. C. 207. "The particle *ut* (*uti*) has its root in the same interrogative and relative pronominal stem from which *uter, ubi,*

* Ἀνακολουθία and τὸ ἀνακόλουθον are compounded of the negative α and ἀκολουθέω, *to follow*, and mean *non sequence* and *non-sequent* in construction.

etc., are derived, and therefore originally signifies *how*, or (relatively) *as*. From *how* is deduced the signification *that*, as applied to express a purpose and the object of the verb (to exert one's self, how one may attain a thing), and from the relative usage partly the signification *as soon as* (*ut veni, abiit*), partly that of *so that* (just as the pronoun *qui* acquires the signification of *so that he*). Then the original signification is still further lost, so that the word only marks out a proposition indefinitely and generally as the object or complement of another (with verbs of happening)." M. 372, a, Obs.

Age jam is often used when the speaker concedes some point, and at the same time calls attention to the new argument he is going to use. Hand, *Tursellinus*, Vol. I. p. 209.

VIII. 15. Quantum mali . . . dejeceris, *how much evil you have removed*. Kühner notices the same use of *dejicere* like *detrahere* in *Tusc.* II. v. 14: quantum de doloris terrore *dejeceris*. IV. xxxvii. 80: vitia ratione a se *esse dejecta*.

Mori. Bentley conjectures *mors*, which Kühner adopts. But this use of *mori* can be justified by the rendering which Tischer gives to *etiam mortuis*,—"auch in Bezug auf unsern Zustand nach dem Tode," "even in relation to our condition after death."

In vita nunc video calcem. This is Bentley's punctuation, followed by Kühner. Most editors: haberemus in vita. Nunc video, etc. So Tischer, who says *vita* = the fact that we have been born. Davis and Baiter put *in vita* in brackets.

Calcem: *the goal*, limit of the race-course. "Ex eo autem *calx* curriculi finis [in circo] vocatus est, quod cretâ aut etiam *calce* notaretur." Cf. Lucretius, VI. 92. Seneca, Epist. 108: hanc quam nunc in circo cretam vocamus, antiqui *calcem* dicebant.

Epicharmi. A distinguished comic poet, born in the

island of Cos about B. C. 540. At the age of three months he was carried to Sicily, where he lived the rest of his life.

Ut Siculi, as being a Sicilian.—inasmuch as he was a Sicilian. Cf. *infra*, xliii. 104: [Diogenes,] *ut Cynicus*, *proijci se jussit inhumatum*. In regard to the wit of the Sicilians, Tischler cites, *Orat. in Verr.* II. 4. 43. 95: *Numquam tam male est Siculis, quin aliquid facete et commode dicant*. Notice the difference between the signification of *ut* here and in *Brutus*, vii. 27: *Clisthenem multum, ut temporibus illis (for those times), valuisse dicendo*.

Sermone, discourse, *conversation*.

Emori aestumo. The verse is trochaic tetrameter catalectic. C. 290, 2. **Aestumo** = *aestimo*.

Sed me esse mortuum nihil aestumo. Tischler cites Plautus, *Capt.* iv. 5. 83: *Post mortem in morte nihil est, quod metuum, mali*.

Jam agnosco Graecum (sc. *virum*), “audire mihi videor Graecum hominem; jam veniunt in memoriam verba Graeca, jam reminiscor verborum Graecorum.” So *Tusc.* II. xi. 26: *unde isti versus? non enim agnosco*.

Moriendum esse, the necessity of dying.

Miserum putem. See note on *commemini me miserum*, chap. VI., § 13.

16. Cui proximum tempus est post mortem. There has been some dispute in regard to the meaning of this passage, but the obvious interpretation given by F. A. Wolf is undoubtedly correct: *cui [morti] proximum tempus, [tempus] est post mortem*.

Confitemur, we agree. “Verbum confitemur respondet vocabulo Platonico *ὁμολογοῦμεν*, estque i. q. *convenit inter nos*. Differt autem haec significatio ab ea, quam habet proximum *confitear*: est enim ibi i. q. *concedam*, quamquam invitus, quia, quod reponam, non habeo. Quod vero sequitur *assentiar*, id ex animi sententia fieri existimandum.” Moser.—“Recte explicat Neidius: *Confitemur*, si
10—Cic. *Tusc. Disp.*

veritatem quidem non perspeximus, nihil tamen contra alterius argumentandi rationem afferre possumus; *assensus* nisi perspecta veritate esse non potest." Kühner.

Haec enim spinosiora, *for these too subtle (or intricate) arguments*, etc. Moser remarks upon Cicero's fondness for the use of the words **spinosus** and **spina**, and cites *Orat.* xxxii. 114; *De Finn.* III. i. 3; *Tusc.* IV. v. 9. **Spin-
nosus** (literally *thorny*) in this tropical sense corresponds, says Kühner, to the German spitzfindig.

Prius = *potius*, *facilius*, *citius*.

Ut confitear, *to yield*, *give way*.

Quae dicis te majora moliri. Görenz prefers the reading *te dicis* to *dicis te*, because, as he says, in the construction of the accusative with the infinitive, pronouns are usually put before *verba dicendi*. But, as Kühner remarks, although in this construction with *verba dicendi et sentiendi*, the pronoun is put before the verb when there is attached to the pronoun itself peculiar force and emphasis, when it has no such emphasis it is placed after the ruling verb, as in our passage. It is thus found after the verb in statements of general truths and in definitions (as *infra*, xxxvi. 87: *si sentias te non habere*).

Ut doceam . . . mortem. This substantive clause, in the nominative case, is the subject of *sunt*. C. 208; H. 501, I., 2; A. 332, a; B. 1222.

Ut . . . non efficias, *even if you do not prove* (lit. *make out*), etc. C. 204, 2. "*Ut* takes the signification of *although*, *even suppose that*, from first signifying, 'even if we suppose the case *that*'; the proposition is therefore a consecutive proposition, and is expressed negatively with *ut non*." M. 440, a, Obs. 4.

Mors ut malum non sit. The position of *mors* before *ut* gives it a marked emphasis. C. 260, 1; Z. 356.

17. **Non respondebis?** C. 258, 5. "The question with *non* expresses astonishment at the assumed case of no answer being returned." Tischer. Baier and Heine, *nonne*.

Superbum id quidem est: *That would indeed be haughty.* The present indicative, where we should use the imperfect potential; as in the expressions *difficile, longum, magnum, infinitum est.* C. 215, 3. n. 3; 219; Z. 520 (end); M. 348. c, Obs. 1 (end).

Malo non roges. So Kühn., Tr., Tisch., Baiter, Heine, and all the MSS. Orelli and some other editors read *malo ne roges.* "*Handius ad Wopkens.* p. 71. *non h. l. ab omni latinitate abhorrere censet: quam sententiam calculo suo probavit Moser.* Constat quidem, post verba volendi sequi *ne*, quia prohibendi notio in eiusmodi enuntiationis inest: at h. l. Cicero rectissime scripsit *non roges*, quia hæc verba opposita sunt antecedentibus *si te rogavero*, ita quidem, ut *non roges* idem fere sit, quod *abstineas rogando.*" Kühner.

IX. Quasi Pythius Apollo: "As who should say, 'I am Sir Oracle.'" Greek. *ὥς ἐκ τριπόδος.*

Unus e multis, *εἷς ἐν πολλοῖς*, one of many, i. e. a common, ordinary man. Cf. *Brut.* lxxix. 274: Qui non fuit orator *unus e multis*, potius inter multos prope singularis fuit. Horat. *Sat.* I. ix. 71: sum paulo infirmior, *unus multorum.* So *unum e togatis.* *De Rep.* I. xxii.; *unus e togatorum numero.* *De Orat.* I. xxiv. 111.

Probabilia conjecturā sequens. After the manner of the Academic philosophers. **Conjecturā** is ablative of means.

Certa dicent, etc. The Stoics professed to attain absolute certainty in regard to the objects of knowledge; the Academics only to find what is most probable.

Ea refers to **certa**, *certainties.*

Esse. This infinitive is more frequently omitted after **profiteri.**

Tu, ut videtur: "h. e. tu statue, ut tibi videtur."

18. Mors igitur. Moser refers the conjunction *igitur* to the idea to be mentally supplied *quia te ad audiendum paratum esse dicis.*

Sunt enim, qui . . . putent esse mortem. Cicero refers to Plato and the Academics. Cf. Plut. *Phaed.*, p. 64, d. For the subjunctive see C. 223, 4; H. 503, I.; A. 320, a; G. 634; B. 1227; M. 365; Z. 561. F. A. Wolf explains this subj. by considering *qui* as equivalent to *tales, qui*; and all grammarians agree in the statement, that, in relative clauses, with the subj. introducing the circumstances which characterize the class denoted by an indefinite general expression, a demonstrative can generally be supplied before the relative.

Alii statim dissipari. The opinion of the Epicureans, who said that the soul was made up of atoms which were dissipated at death. With *alii* understand *censent*.

Diu permanere. As the Stoics thought. They supposed that there will come at length a general conflagration, when the original Divine Fire will reclaim everything for itself.

Alii semper. The doctrine of the immortality of the soul was held by Socrates and Plato.

Cor ipsum animus. "Qui cor animum esse dicebant, movebantur, ut veri simile est, usitata loquendi consuetudine, qua *cor* pro *animo* ab omnibus nationibus dicitur: poterant etiam niti hoc argumento: Principium vitae est animus: Cor est principium vitae: Cor igitur est animus. Prima illa sumptio certa per se videtur. Secunda probatur auctoritate Aristotelis, ejus verba sunt e libro tertio de partibus animalium: *in corde principium vitae omnisque motus et sensus esse censemus* [Lib. III. p. 68. Langkavel: ἐν ᾗ [τῇ καρδίᾳ] τὴν ἀρχὴν φάμεν τῆς ζωῆς καὶ πάσης κινήσεως τε καὶ αἰσθήσεως]. Plin. quoque Lib. XI. c. 37." Muretus, cited by Moser. But Aristotle does not say, *cor* est principium vitae, but, *in corde* principium, etc.

Nasica. P. Cornelius Scipio Nasica Corculum, who married a daughter of Scipio Africanus the Elder. Cf. *Brutus*, xx. 79, lviii. 213.

With **Corculum** and with **homo** in the next line, simply *dictus est*, was called.

Catus Aeliu' Sextus. Sextus Ælius Pætus, a jurist of eminence, and a ready speaker. *Brutus*, xx. From his reputation as a jurist and a prudent man, he got his cognomen Catus. The line here quoted is from the *Annales of Ennius*. **Aeliu'**. See note on *Sysiphu'*, *supra*, v. 10.

19. Empedocles . . . sanguinem. "Imo dicebat Empedocles, cordi suffusum sanguinem esse animi sedem." Lambinus.—His words are, Αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα.—Empedocles was a Sicilian philosopher and physician, who flourished about B. C. 444. He thought that the soul is compounded of all the elements, and that we recognize every object outside of us by the corresponding element within us: hence that thought and consciousness are strongest in that part of us where all the elements are best mixed, and that is the heart's blood.

Alii pars quaedam cerebri. Camerarius cites Plautus, *Menæchm.* III. ii. 40, non tibi sanum est, adulescens, *sinciput* intellego. Tischer quotes Phaedrus, I. vii. 2: O quanta species, inquit, *cerebrum* non habet!

Principatum: *the ruling power*; ἡγεμονικόν. Orelli cites *De Nat. Deorum*, I. xv. 39. See *Ib.* II. xi. 29.

Alii in corde: The Stoics, Epicureans, and some physicians. **Alii in cerebro:** Erasistratus, Herophilus, and the Pythagoreans. Davis.

Animum autem alii *dixerunt esse animam*.

Animam: "ventum sive aerem. Græce ἀνεμος."

Ut fere nostri. Declarant nomina. Declarant nomina (*the words show it clearly*) is a conjecture of Seyffert, adopted by Heine, and, with *id* prefixed, (a conjecture of Könighoff,) by Kühner. The best MSS., as the Gud. I., Regius, Vaticanus, and Bernensis, read *ut fere nostri declarant nomen*. F. A. Wolf conjectured *ut f. n. declarant nomine*, and Orelli, Schütz, and Nobbe adopt this reading. Some old editors read *ut f. n. declarant nominari*.

Davis suggested *ut fere nostri. Declarat nomen*; which has been adopted by Tregder, Tischler, and Baiter. Moser gives the same reading, but brackets the whole sentence *Declarat . . . sententia*, as the gloss of some skilful hand. Several editors enclose the words between *nomen* and *ipse autem animus* in brackets; others, including Baiter and Heine, mark in the same manner the words *et animosos et b. a. et ex a. sententia*.

The sentiment of the whole passage is this: There have been philosophers who said that the mind was nothing but air; and this opinion seems to be confirmed by the Latin language, which has many words and phrases in which the word *anima* has the same signification as *animus*.

The words in italics (which in the last three cases are of doubtful genuineness) need not be *translated*.

Zenoni. Zeno, the founder of the Stoic philosophy, about 300 B. C.

Zenoni . . . animus ignis videtur. *Ignis, πνεῦμα ἐνθερμον*, or *ἄηρ πεποιεῖδης*. Diog. L. vii. 157. Zeno regarded individual souls as being what the soul of the universe was; as of the nature of fire, or as *warm breath*; and therefore as perishable. Fire was very naturally regarded by the ancients as the symbol of all immaterial forces.

X. Vulgo: scil. *animum statuunt esse*. **Reliqua fere singuli:** scil. *dicunt*. The idea is: The opinions I have thus far stated concerning the nature of the mind have been commonly accepted; those I am now about to state have been advanced almost by single philosophers.

20. Ut, as for example. Ut . . . quandam. Kühner interprets: "Veluti multi veteres philosophi suam quisque de animi natura protulerunt opinionem, proxime autem Aristoxenus animum ipsius corporis intentionem esse quandam esse dicebat."

Aristoxenus. A Peripatetic philosopher and a celebrated musician of Tarentum, who flourished about B. C. 318.

Idemque, and at the same time; said not without sarcasm. C. 116, 7; H. 451, 3; A. 195, e; G. 296; B. 1034.

Corporis intentionem: scil. *animum esse censebat*.

Velut in cantu . . . dicitur, understand *cicatur*.

Motus, activities.

Quod ipsum quale esset, i. e. the exact truth in regard to which; lit., which itself just as it really is.

A Platone. In the *Phædo*, p. 92 sqq.

Xenocrates. Born at Chalcedon, B. C. 396. He was a pupil of Plato, and became president of the Academy. He called the soul a *ῥυθμός, ἁριθμός αὐτοκίνητος, κινῶν ἑαυτόν*.

[**Verum.**] With Baiter and Heine, I bracket this word.

Pythagoræ. "Since of all things numbers are by nature the first, in numbers (the Pythagoreans) thought they perceived many analogies to things that exist and are produced, more than in fire, and earth, and water; as that a certain affection of numbers was justice; a certain other affection, soul and intellect; another, opportunity; and of the rest, so to say, each in like manner; and moreover, seeing the affections and ratios of what pertains to harmony to consist in numbers, since other things seemed in their entire nature to be formed in the likeness of numbers, and in all nature numbers are the first, they supposed the elements of numbers to be the elements of all things." Aristotle, *Met.* I. 5.

Pythagoræ visum erat: *Pythagoras had thought*.

Esset. Subjunctive in *oratio obliqua*.

Triplitem finxit animum. The three parts are *ratio*, *νοῦς* (τὸ λογικόν, τὸ ἡγεμονικόν), *ira*, *θυμός* (τὸ θυμικόν), *cupiditas*, *ἐπιθυμία* (τὸ ἐπιθυμητικόν). *Ira* is too narrow a translation of *θυμός*, which means passion, spirit. Many editions and MSS. read *animam*; but wrongly.

Sicut in arce. Ἐκ τῆς ἀκροπόλεως, *Tim.* 70. Cf. *De Nat. Deor.* II. lvi. 140. This metaphor of Plato's is cited in Longinus *Περὶ Ὑψους*, § 32.

Locis suis. So Eliensis 3, Davis, Kühner, and (*suis*

locis) Baiter and Heine. Many MSS., *disclusit locis*; Reg., Gud. I., II., simply *locis*.

21. Dicaearchus. A Peripatetic philosopher, a geographer, and an historian; a pupil of Aristotle. He wrote three books *Περὶ Ψυχῆς*, and a book on death. Cicero, in his letters, often alludes to him in complimentary terms. See *infra*, xxxi. 77.

Frustra = *sine causa*.

Et animalia et animantes, both animals and living things; "animantes" including plants, as well as men and beasts. "Inter animal et animans hoc interest, quod animal dicitur de iis tantum, quae sensitivam habent animam; animans aliquando latius patet, et plantas etiam completitur." Forcellini.

Animum vel animam. To show the distinction between the signification of these two words, Davis cites Juvenal, on the difference between men and brutes, *Sat.* xv. 148:

*Indulsit communis conditor illis
Tantum animas, nobis animum quoque.*

Qua agamus quid, etc. Subjunctive in a relative clause in oratio obliqua. C. 228, 1.

Quippe quae nulla sit. The assigning of the reason by the relative clause with the subjunctive, is strengthened by the addition of *quippe*. C. 224, n. 1; H. 517, 3), 1; A. 320, e; G. 636; B. 1253; M. 366, Obs. 2; Z. 565.

Corpus = *matter*.

Temperatione naturae, its natural organization.

22. Ingenio et diligentia. Ablative of specification.

Quattuor . . . genera principiorum, those four well-known classes of elements: viz., earth, air, fire, and water.

Quintam naturam. Cf. *infra*, xvii. 41, xxvi. 65, xxvii. 66; *Acad.* I. vii. 26; *Fin.* IV. v. 12. All forms of

matter being grouped by the ancients in four great classes, to refer mind to a *fifth* class would seem to be to assert that mind and matter are essentially distinct. But Aristotle's fifth element was the *æther*, out of which the stars were made.

Ἐντελέχειαν. Many editors read *ἐνδελέχειαν*, but *ἐντελέχεια* is the word used by Aristotle, although Cicero misinterprets it. See Trendelenberg on Arist. *de Anima*, p. 295 sqq.

Novo nomine. Ablative of means.

Motionem, *activity*, power of action.

XI. Quae. Indefinite pronoun.

Hae sunt fere . . . sententiae, *these are nearly all the opinions*, etc.

Democritum. An atomistic philosopher, born at Abdera in Thrace, B. C. 490.

Magnum illum quidem, sed. See *supra*, note on iii. 6: *ab optimis illis quidem viris, sed*.

Levibus : ὀ ; *smooth*.

Corpusculis : i. e. atoms. Cf. *De Nat. Deor.* I. xxiv. 66.

Apud istos. The plural pronoun here refers not only to the person who has been mentioned (Democritus), but also to those who entertain similar views (the atomistic philosophers generally, conspicuous among whom are the Epicurean). For a similar use of the plural pronoun, see *supra*, vi. 12, *ista*. We have also an instance here of the use of *iste* without reference to the second person. C. 116, 5; H. 450, 1, n; A. 102, c; G. 291, R.; M. 486 (end).

Nihil est . . . quod non . . . conficiat. C. 223, 3; A. 320, a; G. 634.

23. Deus aliqui viderit, *let some god see*; I leave it for some god to see. C. 204. Notice the *adjective* form of the pronoun. *Aliquis*, however, like *quis*, is used in Cicero both as a substantive and as an adjective; and this double use became in later writers frequent.

Utrum . . . an. C. 258, 6; II. 353, 1; A. 211; G. 460; B. 1107.

Si posset: scil. *feri*. So often *solet* for *feri solet*. *Potest* is often impersonal in the comic poets.

Confundere = *conjugere, to unite the two*. Compare *De Nat. Deor.* III. viii. 19; *Orat. pro Sest.* ii. 5; *De Off.* I. xxvii. 95. So *De Fin.* V. xxiii. 67: *confusio virtutum*.

Ut ista. Another instance of the concessive use of **ut**=*even if, although*. C. 204, 2.

Id agamus, *let us aim at that point*.

Si videtur, scil. *tibi*. The pronoun is omitted also *infra* xxxii. 77.

Nunc hoc, illud alias (= *alio tempore*). Bouhier thus explains this passage: "*Nunc, si videtur tibi, hoc agamus, et in quaestione animorum immoremur; illud argumentum de mortis abigendo metu exsequemur alias.*"

Quaecunque vera sit. Subjunctive of permission. C. 204.

24. Quid dicam? Question of appeal. C. 205, 3.

Qui dicat, *seeing that he says*. Relative clause giving the reason. C. 224.

His sententiis omnibus. C. 166, 4; II. 416, footnote 2; A. 253; G. 398; Z. 457. The ablative is here used in the same manner as we say *meo judicio, mea sententia*, etc., instead of *ex mea sententia*.

Pariter, *at the same time*.

Non sentientis . . . quod intersit, *but there is nothing which can in any direction concern a being who has no sensation (or no sense-perception)*. The position of the relative after *ullam in partem* gives emphasis to those words. **Sentientis.** C. 142, 1; II. 406, III.; A. 222; G. 381; B. 809.

Cùm excesserint. The *cùm* is temporal, but although the verb is in the perfect tense it is put in the subjunctive

because this adjectival clause is an *essential part* of a clause which has its principal verb in the infinitive. C. 226.

Eum librum. The Phaedo, which is entitled Φαίδων ἡ περὶ Ψυχῆς.

25. Dasne, do you grant? Cf. *Tusc.* II. xii. 28; *Finn.* V. xxviii.

Quoniam ne sint quidem. *Quoniam* is here joined with the subjunctive, because the *Auditor* gives the reason which would hold good in the case supposed by Cicero, and not the *actual* reason according to his own views of the facts.

XII. 26. Si minus id obtinebis, if you do not prove that. C. 191, 3. "In English the expression of the future is commonly omitted in subordinate propositions, if it is found in the leading proposition; but this omission may not take place in Latin." M. 339, Obs. 1.

Docebis. C. 191, 2; H. 487, 4; A. 264, c; G. 235; B. 1091; Z. 586. "Eleganter et cum urbanitate quadam futurum vices sustinet imperativī, quum speramus, fore, ut id, quod ab altero fieri volumus, efficiatur." Kühner.

Vereor ne malum sit. C. 213; H. 498, III.; A. 331, f; G. 552; B. 1215.

Quod, a thing which. The antecedent is *auctoribus uti optimis*.

27. Unum illud = illud potissimum. F. A. Wolf remarks that *unus* is added to superlatives and other words to denote a preëminence, either, Orelli adds, in a good or in a bad quality.

Cascos. Varro *de lingua Latina*, VII. § 28: *Cascum* significat *vetus*; ejus origo Sabina, quae usque radices in Oscam linguam egit. **Cascum** *vetus* esse significat Ennius, quod ait: Quam *prisci casci* populi tenuere Latini. Cf. A. Gell. *Noct. Att.* I. 10: *Adulescens casce* nimis et *vetuste* loquens. Tischer.

Cùm . . . tum. C. 257, 6; H. 554, I. 5; A. 156, h; G. 589.

E pontificio jure et caerimoniis sepulchrorum.

The college of pontiffs at Rome had the supreme superintendence of all matters of religion, and of things and persons connected with public, as well as private, worship. They had not only to determine in what manner the heavenly gods should be worshipped, but also the proper form of burials, and how the souls of the departed (manes) were to be appeased.

A sepulchre, or any place in which a person was buried, was *religiosus*; all things which were left or belonged to the Dii Manes were *religiosae*; those consecrated to the Dii Superi were called *sacrae*. Even the place in which a slave was buried was considered as religious. Whoever violated a sepulchre was subject to an action termed *sepulcri violati actio*. Those who removed the bodies or bones from the sepulchre were punished by death or *deportatio in insulam*, according to their rank; if the sepulchre was violated in any other way, they were punished by *deportatio*, or condemnation to the mines. Smith's *Dict. of Antiq.*, pp. 940, 562.

Cf. *Laelius*, iv. 13 (*supra*, pp. 114 sq.). See, also, Creuzer, on Cic. *de Legg.* I. xxii. 55, p. 321; and the authorities cited by Moser, in his note on the fragment in *De Re Publica*, IV. viii.: *sic pontificio jure sanctitudo sepulturae* (p. 429 of his edition).

Nec violatas . . . religione sanxissent, *nor would they have forbidden their violation under the penalty of so inexpressible a crime*; "h. e. nec sanxissent, ut, si qui sepulchrorum caerimonias violassent, culpam, quae nullo piaculo solvi posset, contraxisse putarentur. Religio enim est culpa, quae, quum religiones violantur, contrahitur."

Nisi haereret, *unless it was fixed*. C. 215, 4; 215, 4, 2; Z. 525. After *coluissent* and *sanxissent*, we should expect the pluperfect *haesisset*; but the imperfect is here used of something which was true *all the time*, when the

ancient Romans were attaching such sanctity to funeral rites. Cf. *Laelius*, iv. 13 (*supra*, p. 115): *quod non fecissent . . . si . . . arbitrarentur*. *Infra*, xxxvii. 89: *si timeretur . . . non concidisset*. *Orat. pro Mil.* xvii. 45: *nisi . . . approperaret, numquam reliquisset*.

In ceteris humi retineretur et permaneret tamen. Retaining this reading (which is given by some of the best MSS., as the Regius, Bernensis, and Gudianus I., and adopted by Orelli, Moser, Tischler, Baiter, Heine, and many others), *quae*, the subject of the verbs *retineretur* and *permaneret*, must be referred to *vitae* as its antecedent. But the construction is careless, and while *vita* is properly the subject of *retineretur*, *commutatio vitae* would seem to be the proper subject of *dux soleret esse*.

It cannot be denied that our reading, although the best supported, is harsh. Some old editors read *retineret*; some MSS. *retineret et permaneret tamen*. Lambinus, in his ed. of 1566, *in ceteris eos humi retineret, ut permaneret tamen*. One MS. gives *et retinerentur et permanerent*. F. A. Wolf conjectures, *quum ceteri humi retinerentur, ut permanerent tamen*. Kühner and Seyffert read, *in ceteris humi retineretur; ut permanerent tamen*. Whatever be the correct reading, however, the meaning is evident. It was a common belief among the Greeks and Romans, that the souls of those who, in this life, enslave themselves to sensuality, unable to rise, after death, to the abodes of pure spirits, linger around their old bodies, or become joined to new and inferior ones. (Cf. Plato, *Phaedo*, 81, 82, 108; *Phaedrus*, 246 sq.; *Tim.* p. 90; Servius on the *Æneid*, VI. 127; Scipio's Dream, chap. ix., and Macrobius's Commentary, Lib. I. c. 9. Souls of this character, says Plato (*Phaedo*, 81, 82), prowl about sepulchres and tombs, in the neighborhood of which are seen certain ghostly apparitions of souls, which have not departed pure, but are cloyed with sight, and therefore visible. . . . These are the souls of the wicked, which are compelled to wander about such

places, paying the penalty of their former way of life, which was evil; and they continue to wander until, through the desire of the corporeal nature which haunts them, they are again imprisoned in a body,—each entering into the body of some animal of a nature congenial to its former life of sensuality or violence, becoming (e. g.) an ass, or a wolf, or a kite.

“Such are those thick and gloomy shadows damp
Oft seen in charnel vaults, and sepulchres,
Lingering and sitting by a new-made grave,
As loath to leave the body that it loved,
And linked itself by carnal sensuality
To a degenerate and degraded state.”

Milton, *Comus*, 470–475.

Cf. Pindar, fr. 109 (Bergk):

“Ψυχὰὶ δ' ἀσεβέων ὑπουνράνιοι
γαίᾳ πωτῶνται ἐν ἄλγεσι φονίῳς
ὑπὸ ζεύγλαις ἀφύκτοισι κακῶν·
εὐσεβέων δ' ἐπουνράνιοι νόοισαι
μολπαῖς μάκαρα μέγαν αἰείδοντ' ἐν ὕνοισι.”

28. Romulus aevom. A verse of Ennius, which Servius gives thus:—

“Romulus in caelo cum dis genitalibus aevum
Dedit.”

Cicero, and the ancient writers generally, in quoting from memory, were satisfied with expressing accurately the sentiment, without being scrupulous in giving the words.

Aevom = aevum.

Oceanum. The Atlantic. Hercules was worshipped, as Davis shows, at Gades.

Praesens (near at hand) = help-giving, *ready to help*. Cause for effect. Cf. Orelli on Horat. *Carmin.* I. xxxv. 2.

Among the titles of Hercules are *Custos, Defensor, Salutaris*, Ἀλεξίκακος, *Victor*.

Semela. This Latin form of the ablative is given by the best MSS. and editors, instead of the Greek form *Semele*, which many editions have. It was not until the Augustan age, says Kühner, that the Greek termination came into common use in prose. See Z. 46. 1. n.

Tyndaridae fratres: Castor and Pollux. Cf. Cic. *de Nat. Deor.* II. ii. 6: praesentiam saepe divi suam declarant, ut et apud Regillum bello Latinorum cum A. Postumius dictator cum Octavio Mamilio Tusculano proelio dimicaret, in nostra acie Castor et Pollux ex equis pugnare visi sunt; et recentiore memoria iidem Tyndaridae Persen victum nuntiaverunt.

Adjutores . . . Romani. *Adjutores* is here construed with two genitives, *victoriae* and *populi Romani*. C. 133. 3. note 2; M. 288. The construction *adjutor victoriae* (Siegeshelfer) is similar to *adjutor . . . iracundiae*, Terent. *Adel.* I. i. 66; *honoris . . . adjutorem*, Cic. *pro Flacc.* i. 1.

Ino. See Smith's *Classical Dictionary*, under **Athamas**; Ovid, *Met.* iv. 418 sq.; and Preller, *Röm. Myth.* p. 285. The signification of the passage **Ino . . . nostris**, as Kühner expresses it, is this: Nonne Ino, Cadmi filia, divino honore fruitur?

Ne plures persequar. C. 206, 4.

XIII. 29. Scriptores Graeciae; e. g. Euhemërus, in the time of Ptolemy I., who sought to prove that all the gods were deified human beings.

Majorum gentium dii, the gods of the old families. The origin of this phrase is given in the *Lexicons*, s. v. **gens**. Ennius enumerates the names of these gods, the *Dii Consentes*, as follows:—

*Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jovi, Neptunus, Vulcanus, Apollo.*

Quaere . . . Graecia.—The Cretans pointed out

a certain sepulchre as that of Jupiter (Callim. *Hymn. in Jov.* v. 8). Ceres is said to have been buried at Eleusis. See, further, *De Nat. Deor.* III. xxii. 57. Kühner adheres to the reading of the MSS., *demonstrantur*. Ernesti, Wolf, Tregder, Baiter, Heine, *demonstrentur*, which is given by Augustine de Cons. Ev. i. 23.

Quae tradantur. So the best manuscripts, Kühner, and most recent editors. The other reading is *traduntur*.

Quae . . . mysteriis. Compare Cic. *Legg.* II. xiv. 36: mihi cum multa eximia divinaque videantur Athenae tuae peperisse atque in vita hominum attulisse, tum nihil melius illis mysteriis, quibus ex agresti immanique vita exculti ad humanitatem et mitigati sumus; initiaque ut appellantur, ita re vera principia vitae cognovimus, neque solum cum laetitia vivendi rationem acceperimus, sed etiam CUM SPE MELIORE MORIENDI. Isocrates, *Paneg.* p. 46: τὴν τέλειτῃν, ἣς οἱ μετασχόντες περὶ τε τῆς τοῦ βίου τέλειτῆς καὶ τοῦ σύμπαντος αἰῶνος ἡδιοῦς τὰς ἐλπίδας ἔχουσιν, where see Felton's note; Diodorus, v. 77. Cicero himself was initiated at Eleusis.

Coepta sunt. Madvig's conjecture, generally adopted. The MSS. read *coepissent*. The passive form is required by usage with the passive infinitive. C. 86, 5.

Sed qui . . . tenebant, etc.: *But since they* (the ancients) *had not yet learned that philosophy which began to be investigated many years afterwards, they had convinced themselves of only so much as they had become acquainted with through the instructions of nature; they did not understand the relations and causes of things; [and] they were often disturbed, etc.*—**Physica** = *metaphysica*. **Qui . . . didicissent.** Relative with the subjunctive in a causal sense; *qui* = *as they*. C. 224; H. 517; A. 320, e; 321, b; G. 636; B. 1251.

30. Ut porro: *As, then.*

Quod . . . sit. C. 232. The subjunctive is here used

because the sentiment is stated as the opinion of others. Cicero agrees with this opinion, but, so far as the mood implies, he might or might not agree with it.

Cujus = *ut ejus*.

Deorum opinio: h. e. *opinio de diis*. Objective genitive. So, *De Nat. Deor.* I. xii. 29: Empedocles *in deorum opinione* turpissime labitur. C. 133, 3, note 1.

Multi . . . putanda est;—**quis est igitur**. The whole clause *multi . . . putanda est* is parenthetical. **Quis est igitur**: *who is there, I say*. Observe the use of *igitur*, to refer back to the clause (*Ut . . . opinio*) which had been broken off by the parenthetical sentence. We have here an *anacoluthon*, inasmuch as *ut* would regularly be followed by *ita*, and, if Cicero had bound himself down to formal rules of construction, we should read, instead of “*quis est igitur*,” *ita nemo est, qui*, etc. This is an instance of the success with which Cicero in his dialogues imitates the freedom of conversational language, and vindicates the capabilities of the Latin tongue for elegant ease in style and diction.

Non institutis, etc., *it is not by institutions that the belief has been established*, etc. Notice the position of *non*. C. 259, 8.

Eo, *on this account*.

Lugeat. C. 223, 3, 1; A. 320, a; G. 634.

Tolle . . . sustuleris (from *tollo*). An imperative as the protasis. C. 217, 4; A. 310, b.

Maeret . . . dolent . . . anguntur. The verb *maerere* signifies not only *to lament*, but also to express grief openly, by visible signs. Forcellini defines *maereo*: *tristis sum, aegresco, in moestitia sum; ejusque aegritudinis signa do querendo, lamentando, lugendo*. **Dolere** and **angi** indicate the *feeling* of pain, but not so much its expression. Cf. *Laelius*, iii. 11 (*supra*, p. 96): *Quam autem civitati carus fuerit, maerore funeris indicatum est*. *Tusc.* IV. viii. 18; *Ad Attic.* XII. 28.

XIV. 31. Tacitam. C. 113, 6; H. 443; A. 191; G. 324, 6; B. 663.

Omnibus curae. C. 161; H. 390; A. 233; G. 350; B. 848; 849 (end).

Maximae: sc. *curae*. So *Fam.* X. 1: *mihi maximae curae est*.

Quae futura sint. Indirect question.

Quae (=ut eae) prosint. Relative clause of purpose.

Ut ait in Synephebīs. The *Synephebī* is the name of a translation by Statius Cæcilius of a comedy of Menander, *Συνέφηβοι*. After *ait* some editors and one MS. read *ille*, some *Statius*, and some *Ennius*. Our reading is found in the MSS. Regius, Bernensis, Gud. I., Brux. Kühner reads *est*, a conjecture of Davis in his second edition (1723).

Ergo, so, then. This particle is here used "in interrogative argumentation *a minore ad majus*." (Harpers' Lat. Lex. s. v.) See Hand's *Tursellinus*, II. p. 460, v. 2.

Leges seret. "Venusta metaphora! *Legg.* I. vi. 20: *serendi* etiam mores, nec scriptis omnia sancienda. Similiter Graece: Plat. *Phaedr.* p. 276. E.: *ὅταν τις φτενύη τε καὶ σπείρῃ μετ' ἐπιστήμης λόγους*." Kühner.

Elogia. Inscriptions on monuments to the dead. Orelli thinks that *elogium* is corrupted from the Greek *ἐλεγίον*, and was introduced into the Latin language after the wars in Magna Graecia and Sicily. Notice the *asyndeton* of *monumenta, elogia*. C. 304. Heine remarks that *asyndeton* of two words or clauses is not uncommon when they together constitute a higher notion, as here that of sepulchres. Kühner inserts *et* from conjecture.

32. Quin deceat. C. 211; H. 505, I. 1; A. 332, g, R.; G. 551, 2; B. 1232.

Specimen, the type; typical example.

Naturae, i. e. a natural character.

Ex optima quaque, in every instance from the best. C. 53, 5.

Ad homines juvandos, etc. C. 252, 9, 1; II. 542, III. n. 2; A. 300; G. 433; B. 1338.

Munivisset. This word, originally a term of military engineering, is used also in civil engineering: *he had opened that way*.

XV. Cogitasse, *had in view*. Cf. *Nep. Vit. Dion.* IX. 2: *navem agitari jubet, cogitans . . . ut haberet, quo fugeret*.

Iisdemne ut, *was it. that . . . by the same*, etc. For the sentiment, cf. *De Sen.* xxiii.; *Pro Arch.* xi.

Sine . . immortalitatis. The protasis of *nemo . . . offerret*.

33. Otioso. C. 111, 6; II. 536, 2, 3); A. 272, a; G. 535, 2; B. 676.

Ne . . . quaeram, *not to seek for examples both ancient and foreign*. C. 206, 4.

Quis esset? C. 205, 3; II. 486, II.; A. 268; G. 251; B. 1181.

Tam amens qui. **Qui** = *ut is*. C. 223, 1, note 2.

34. Principibus, *distinguished statesmen*; as, *infra*, xlii. 101.

Illud, *that (epitaph)*. This neuter pronoun is often used in references to quotations, to signify *that (well-known) saying, verse, sentence*, etc.

Adspicite . . . virum. These four elegiac lines are said to have been written by Ennius himself, as his epitaph. They were probably attached to his bust, which was placed among the effigies of the Scipios, in whose tomb he was buried. For elegiac verse see C. 288.—*Enni im.* Cf. C. 275, 3.—We have in the first line another instance of the elision of *s*.—In the second, notice the old forms *rostrum* for *restrum*, and *maxuma* for *maxima*.—*Panxit* = *composuit*. Tregder and Heine, with some of the best MSS., read *pinxit*. The allusion is to the *Annales* of Ennius, a history of Rome in hexameters.—In the third line notice the old form *dacrumis* (so Ennius) = *lucrumis* (which the MSS.

of Cicero have); in the fourth, *rivo'*=*riens*.—Faxit. C. 84, 12. It is an aorist (or perfect) subjunctive, used here like an imperative. C. 203, 5; H. 487, 4; A. 267, a; G. 266, R. 1 (*bene*); B. 1114; 1198. Compare with these lines Horace, *Carm.* II. xx. 21–24.

Mercedem gloriae. The genitive *defines* the limited noun. C. 133, 5.

Sed quid poëtas? Scil. *proféro* or *commemoro*.

Phidias. The magnificent colossal statue of Athena in the Parthenon, made of ivory and gold, was the greatest of the works of Phidias at Athens, and second only to his statue of Zeus at Olympia. The shield was ornamented on both sides with embossed work, representing, on the inner side, the battle of the giants with the gods, and on the outer, the battle of the Amazons with the Athenians. Among the combatants the artist introduced his own likeness, in such a way that it could not be removed without destroying the whole shield. (Aristotle, *De Mundo*, vi.) The artist represented himself as a bald old man, raising a stone in both hands. He introduced also a beautiful image of Pericles, fighting with an Amazon. (Plut., *Pericles*, 31.)

Sui similem. C. 162, 4. The rule as commonly stated, that *similis* takes the genitive when it denotes an *internal* resemblance, or one of *character* or *quality*, and the dative when it denotes an *external* resemblance, or one of *figure* or *appearance*, will not hold without exceptions. In Cicero and the older writers, whichever kind of resemblance it denotes, it almost always takes a genitive of the names of living beings (especially gods and men), and is found with the genitive and dative promiscuously of other nouns. (See M. 219, Obs. 2; 247, b, Obs. 2.) *Infra*, xxxiii. 81: *facie vel patris, vita omnium perditorum ita similis*, etc., although the two kinds of resemblance are contrasted, the adjective is construed with the same case in both instances. In the following paragraph, we find it

followed by the two cases in the same sentence, although the same kind of resemblance is meant: *Itaque plectri similem linguam nostri solent dicere, chordarum dentes, nares cornibus iis, quae ad nervos resonant in cantibus* (Cic. *de Nat. Deor.* II. lix. 149). From the age of Livy, says Madvig (ad *Finn.* V. v. 12), the use of the dative in the names of living beings became more and more frequent, so that there is scarcely a single passage in Virgil, Horace, and the *Metamorphoses* of Ovid, in which the genitive occurs.—**Clupeo** = clipeo.

Sua nomina inscribunt. Cf. *Pro Archia*, xi. 26.

35. Quod si, now if. C. 128, 2. Cicero sums up here the argument from the twelfth chapter on.

Omnesque, qui ubique sunt = and all men, whoever and wherever they are.

Arbitramur. Davis, Kühner, and Tischer read *arbitramur*.

Natura optima. Ablative of quality.

XVI. 36. Natura. Ablative.

Formidines, images of terror; "Schreckbilder;" i. e. Cerberus, Cocytus, Acheron, etc.

Videbare. *Supra*, vi. 10, 11.

Consecuti sunt. "H. e. hanc opinionem magni errores, *cum ea conjuncti*, secuti sunt." *Consequi* implies a causal connection between the *opinio* and the *errores*; the simple verb *sequi* would denote only a connection in time.

37. Mulierculae. Women were not excluded from the theatre in Rome, as they were in Greece. The *diminutive* here implies *sensitive, susceptible*. C. 104, 25.

Grande: lofty, high-sounding (hochtönend); especially on account of the accumulated **a** in the first line, and **s** in the second. F. A. Wolf.

Adsum . . . inferum. The verse is trochaic tetrameter catalectic. C. 290, 2. These lines are probably from the *Hecuba*, a tragedy of Attius, and amplified from the *Hecuba* of Euripides, 1 sq.

Acherunte. Poetical ablative of place whence. The *ā* is long, as often in Plautus.

Constat: like *συνίσταται*. F. A. Wolf.

Inferum. Genitive plural.

Cūm, *although*.

Possent. Although in the sentence *quāe . . . possent*, Cicero gives his own opinion, and not that of the superstitious persons to whom he refers as the subject of the verb *fingerent*, the verb *possent* is placed in the subjunctive imperfect, as Kühner observes, by a kind of *attraction* to the form of the preceding clause with which it is united. Ernesti's conjecture *possunt* is adopted by Moser, Baiter, Heine.

Homeri . . . νεκρία. This was the common name for the eleventh book of the *Odyssey*, in which the descent of Ulysses into Hades is described.

Appius. Appius Claudius Puleher, consul A. U. C. 700. Cf. *De Divin.* I. lviii. 132. He was a superstitious man, and in the civil war consulted the Delphic oracle on his fate. Lucan, *Phars.* V. 188, 225.

Ea . . . νεκρομαντεία faciebat, *that necromancy, which my friend Appius was wont to practise.*

Averni. The lake of Avernus, in Campania, near Cumae, Baiae, and Puteoli, in which Vergil (*Aen.* vi. 237) and others place the entrance to Hades.

Unde . . . imagines. From an unknown author. The verse is trochaic tetrameter catalectic. C. 290, 2.—*Obscura umbra, from the dark shade.* So F. A. Wolf and most commentators. Klotz, *in dark, shadowy form* (in düsterer Schattengestalt).—*Aperto ex ostio*, Madvig's conjecture, from the corrupt MS. reading, *apertae hostio*.—*Altae.* So Klotz, Tregder, and Kühner, from the MSS. Regius and Gudianus I. Nonius shows that *Acherons* is used as feminine by Plautus, *Capt.* V. iv. 1.—*Falso sanguine: with unreal blood.* *Falso.* So Moser, Kühner, Tischer, Baiter, several MSS., and many old editors. Many editions and good MSS. read *salso*. Wolf says,

"*salsus* is a constant epithet of tears, blood, and sweat;" but Kühner shows that *falsus* is a more appropriate epithet in this place. Moser reads *sanguine falso*, to avoid the dactyle in the fourth foot; but this change is not authorized by the MSS.

Quod, *a thing which*.

38. Alios. Scil. *dirisse animos hominum sempiternos esse*. *Dixisse* is supplied from the following *dixit*.

Quod exstet, *so far as it appears*, etc. C. 223, 6; A. 320, d; G. 629, R.; B. 1280; M. 364, Obs. 2; Z. 559. For a similar use of *exstet* impersonally, see *Brutus*, xv. 57; *Philipp.* IX. iii. 7.

Pherecýdes, born in the island Syros, one of the Cyclades, said to have been the earliest prose writer in Greece, wrote a cosmology more mythical in its tone than philosophical. He flourished about B. C. 550.

Primus. Kühner and Baiter, with a few inferior MSS. The other reading is *primum*. C. 113, 6, notes 1 and 2.

Meo regnante gentili, *in the reign of my clansman*, i. e. in the reign of Servius Tullius. *Meo gentili* is probably only a sportive expression of Cicero (*Brutus*, 16, 62).

Honore disciplinae. So Lambinus, Orelli, Kühner, with one Oxford MS. Other readings, *honore, disciplina*; *honore et disciplina*.

XVII. Redeo ad antiquos. Scil. *Pythagoreos*.

Rationem non reddebant. It sufficed them to say *Ἀντὸς* (sc. Pythagoras) *ἔφα*, *ipse dixit*.

Quid, *something*. The indefinite *quis* after *nisi*.

Numeris. By *numbers*, i. e. by arithmetical demonstrations.

Descriptionibus. By drawings, *diagrams*; i. e. by geometrical demonstrations. Cf. *De Finn.* V. 19, 50: Archimedes dum in pulvere quaedam *describit* attentius, ne patriam quidem captam esse sensit.

39. Quod Pythagoram. Scil. *sensisse ferunt*. C. 238, note 3; B. 1158. "When a relative clause has the

same verb (*sensisse*) as the proposition with the infinitive on which the relative clause depends, but without the repetition of the verb, the subject of the verb in the relative clause is put by attraction in the accusative."

Quanti facias. C. 146, 1, a, b; H. 404; A. 215, c; G. 378; 379; B. 799; 801; 802.

Quem ex tuo ore admiror. "Je le trouve admirable dans ta bouche." *Ex tuo ore, from your lips.*

40. Macte virtute! Orelli thinks this phrase is derived from the customary formula in sacrifices, *Jupiter Optime Maxime, macte hac hostia esto.*—See Lincoln's note on Livy II. xii. and Conington's Excursus on Virg. Aen. IX.

Ipsō. Wesenberg conjectures *isto*, which Baiter adopts.

Erraverim. C. 202, 2; H. 486, l.; 485, n. 1; A. 311, b; G. 250; B. 1178, 1179; Z. 527. This subjunctive is used "to denote that to which one is inclined." M. 350, b.

Num igitur dubitamus, an, sicut pleraque? quamquam, etc. The sense is: *We do not doubt, then, (the question with num implying a negative answer,) [that the earth has the appearance of a point, etc.]; or do we (doubt it), as (like the Academies) we doubt very many things? although this at least can by no means be doubted; for the mathematicians (by their unerring demonstrations) convince us, etc.* On the *anacoluthon*, see *infra*, xxxvi. 88, note on *confirmato illo quin sit*. Our reading is given by many of the best MSS., as the Regius and Gudiani I. and II., and adopted by Kühner and Tischer. Klotz has the same, except that he punctuates *an sic, ut pleraque?* Some editors insert between *pleraque* and *quamquam* the words *sic et hoc*. Ernesti, Moser, Tregder, Baiter, Heine, following Bentley, omit *an*.

In medio mundo: *In the middle of the universe.*

Ad, *in comparison with*; like the Greek *πρός*. So Terence, *Eun.* IV. iv. 14: *ne comparandus hic quidem ad illum est*. Cic. *pro Deiot.* viii. 24: *addidit etiam illud, equites non optimos misisse: veteres, credo, Caesar: nihil*

ad tuum equitatem. See Hand's *Tursellinus*, Vol. I. pp. 104, 105.

Quasi puncti instar obtinere, *has almost the appearance of a point.* On the word *instar*, see C. 37, 5; Z. 89; Harpers' Lex. s. v. II.

Κέντρον. Pliny uses *centrum*, but in Cicero's time the word was not yet naturalized.

Quasi . . . habeant. See *supra*, note on *quasi agatur*, iv. 8.

Momenta. The laws of motion. See Horace, *Ep.* I. vi. 4.

Terrena. Orelli, *ut terrena.*

Nutu, tendency. Cf. *De Nat. Deor.* II. xxxix. 98: *terra . . . locata in media mundi sede, solida et globosa, et undique ipsa in sese nutibus suis conglobata.*

Ad pares angulos, i. e. at right angles, perpendicularly; *rectis lineis.*

Illae superiores. Scil. terra et aqua. **Hae**, sc. ignis et aër.

Rursum, *on the other hand.* Orelli and some editors read *sursum*; but our reading is found in the best MSS.

Cùm excesserint. The *cum* is temporal, but we have the perfect subjunctive because this adjectival clause is a necessary part of the expression, *animos . . . ferri, departed souls.* C. 226.

Sublime. Cicero uses this word adverbially sometimes (as here) for *in sublime*, and sometimes (as *infra*, xliii. 102) for *in sublimi*. Cf. *De Nat. Deor.* II. xxxix. 101, lvi. 141.

41. Quinta illa. See *supra*, x. 22.

Non nominata magis quam non intellecta, rather unnamed than not understood.

Integriora, *more unmixed.*

Ut, *so that.*

Ne . . . jaceat. C. 206, 4; M. 440, Obs. 6. Translate: *Not to assume that so active a mind lies, etc.*

XVIII. Condoluisse. "*Condolescere* est vehementi dolore affici." *Cum* (*com*), in composition, often gives intensity to the signification of the simple word. Kühner gives *collaudare* and *coniti* as examples; Moser *conticere* and *concalefacere*.

Qui . . . non sentiat, *because he does not perceive, etc.* C. 224. *Qui*=*for he*; the construction, with the relative, being more compact and elegant than it would be with the demonstrative pronoun and a conjunction.

Sonorum, *of notes.*

Haec. I. e. philosophical speculations.

Quam . . . exerceat. "Treibe jeder was er kann." Aristophanes, *Vespae*, 1431 (Dindorf.):

Ἐρδοι τις ἥν ἕκαστος εἰδείη τέχνην.

The verse is iambic trimeter. C. 296, 2.

42. Lēvium et rotundorum. Democritus taught that the atoms (of which he thought all things composed) differ in size and shape, and that the atoms of the soul are the smallest, and globular in form; hence the most easily moved. They are the same, he said, as the atoms of fire, and are held together by breathing into the body fiery particles out of the air.

Concalefactam et spirabilem, i. e. consisting of fiery and aerial particles.

Autem. "*Particula autem* inservit transitioni, et saepe ita, ut sententiarum contextum interruptum repetat. Vid. Hand. *Tursell.* I. p. 564 sq." Kühner.

Panaetius. A celebrated Stoic philosopher, born at Rhodes. He afterwards went to Rome, where he became the intimate friend of Laelius and of Scipio Africanus the younger. His treatise *Περὶ τοῦ Καθηκόντος* was followed by Cicero in the greater part of his work *De Officiis*.

Haec duo genera. Fire and air; implied in *inflam-mata anima* (πνεῦμα πυροειδές).

Hoc, *in this case.*

XIX. 43. Accedit ut : *Furthermore*, (or: to this is to be added, that) *the soul would so much the more easily make its way out*, etc. The difference between *accedit quod* with the indicative, and *accedit ut* with the subjunctive, can be easily seen from our passage. "*Accedit, quod facilius animus eradit*, would designate a fact as actually existing, or at least as having been already recognized; *accedit ut f. a. eradat*, denotes a thing which is not stated as existing in fact, but which is to be so conceived of in the mind, or which is to be understood as something added, new, and not yet acknowledged." Kühner. C. 208; 233; M. 373, Obs. 3; 398, b; Z. 621, b; 622, 626.

Nihil est animo velocius. Cf. *Odysey*, VII. 36: *Τῶν νῆες ὠκείαι, ὥσθι πτερὸν ἤνέ νόημα.*

Caelum, air, atmosphere.

Junctis = "compositis."

Ignibus. *Ignes caelestes*; the stars and the æther. F. A. Wolf.

Cùm . . . adeptus est. Orelli, Heine, *Tum . . . adeptus.*

Tamquam paribus examinatus ponderibus, *as if poised in equilibrium*, surrounded by matter of the same specific gravity.

Aletur, etc. Notice the *chiasm* in *aletur et sustentabitur iisdem rebus, quibus astra sustentantur et aluntur*. C. 260, 6; 305.

Quibus astra, etc. Cf. ad rem *De Nat. Deor.* II. xlvii. 118: *Sunt autem stellae natura flammeae; quocirca terrae, maris, aquarum vaporibus aluntur iis, qui a sole ex agris tepefactis et ex aquis excitantur; quibus altae renovataeque stellae atque omnis aether refundunt eadem et rursus trahunt indidem, nihil ut fere intereat aut admodum paululum, quod astrorum ignis et aetheris flamma consumat.*

44. Aemulemur. *Aemulari* with the dative, in a bad sense. See *Lexicon*.

Ut, namely, that. The clause is appositive to *quod*.

Visere, to examine; observe closely. "Hoc verbum nunquam idem significat, quod *videre*, sed semper adiunctam habet notionem aliquid diligenter et accurate inspiciendi, explorandi, examinandi (*besichtigen*). Est enim verbum *intensivum*, ductum a verbo *videndi*. Sic *Pro Leg. Manil.* xxi. 61: eam quoque rem populus Romanus non modo *vidit*, sed etiam *omni studio visendam* et concelebrandam putavit. Cf. *Tusc. Disp.* V. iii. 9." Kühner.

Natura. Ablative.

45. Haec pulchritudo. "H. e. harum rerum caelestium pulchritudo." C. 116, 10. So *Orat. pro Mil.* xxxvi. 108: *quae oblivio* for *cujus rei oblivio*. We have a similar use of the demonstrative in English.

Patritam. He means particularly the Ionic or Thalesian philosophy. F. A. Wolf. Most editors now read *patritam*, after Nonius, instead of *patriam*.

Theophrastus. A Greek philosopher; died B. C. 287.

Dispicere, to peer through it. See Harpers' Lexicon, under this word, I., and Ernesti, *Clar. Cic.*

XX. Aliquid assequi. C. 119, 4. "*Aliquid* est quod operae pretium sit. Pari modo Graeci dicunt τὴ. Sic *aliquis* et τῖς." So with *dicere*, *Tusc.* III. xvi. 35; IV. xx. 46; and *putare*, V. xxxvi. 104. See Harpers' Lex. under *aliquis*, II. C.

Eas angustias. The Hellespont and the Thracian Bosphorus; the latter is here called *ostium Ponti*, the gate of the Euxine Sea.

Dilecti . . . arietis. From the Medea of Ennius, but altered by Cicero. **Dilecti** here = *delecti*, *chosen*, *picked*.

Europam . . . unda. From Ennius, *Annales*, II. 46.

Contueri. Notice the force of this compound verb.

46. Cernimus . . . videmus. "*Cernere* (cf. Gr. κρίνειν) est rem aliquam ejusque singulas notas perspicere et diiudicare (discernere). Apposite *Billerbeckius* contulit

Mil. 29: *ut eu cernimus, quae videmus.* Acad. II. 25: *ego Cumanam regionem video, Pompeianum non cerno.*" Kühner.

Physici, philosophers.

Ista aperta et patefacta viderunt. I. e. in their dissections.

Viae . . . perforatae. Cf. *De Nat. Deor.* III. iv. 9: *duo lumina ab animo ad oculos perforata (habemus).*

Apertis . . . auribus, *although both our eyes and ears are open and unimpaired.* Circumstantial ablative, used adversatively. C. 187, 3.

Animum et videre et audire. Pliny, *H. N.* viii. 54: *Animo autem videmus, animo cernimus; oculi seu vasa quaedam visibilem ejus partem accipiunt atque trahunt.* Sic magna cogitatio occaecat obducto intus visu; sic in morbo comitiali animo caligante aperti nihil cernunt. Epicarmus:

νοῦς ὁρῇ καὶ νοῦς ἀκούει, τὰλλα κωφὰ καὶ τυφλά.

Nisi id agat, et adsit, *unless it gives attention to it, and is at hand.* *Agere* with *hoc* or *id* denotes "to give attention to," "to be intent upon," "to aim at," "to have in view." So *alias res agere* means "to be inattentive." For an explanation of this use, see Harpers' Lexicon, under *ago*, 6. Notice similar uses of *ago*, in the Oration for Ligarius, chapters iii., iv., vi., xii.

Et is. Orelli, *ut idem.*

47. Quale quidque sit, *of what character each thing is.*

Esset habiturus. The imperfect subjunctive in a dependent proposition, because the leading proposition which it follows (*diceremus*, etc.) is in a past tense. C. 234, 7; M. 383; Z. 512, note (end).

XXI. Quamvis copiose = tam copiose, quam vis.

48. Nonnullorum . . . philosophorum. I. e. the Epicureans.

Ejusque inventori et principi . . . venerantur ut deum. The reference is to Epicurus. Davis cites Lucretius, V. 8 sqq.:

“*Deus ille fuit, deus, inclyte Memmi,*
qui princeps vitae rationem invenit eam quae
nunc appellatur sapientia, quique per artem
fluctibus e tantis vitam tantisque tenebris
in tam tranquillo et tam clara luce locavit.”

Cf. Cic. *de Nat. Deor.* I. xvi. 43.

Videlicet. See this word in Harpers' Lexicon, I., B.

Acherunsia . . . loca. From the Andromache Aechmalōtis of Ennius. The poetical form of the original is destroyed by the omissions of Cicero, who quotes only those words which are applicable to his purpose. These readings are found in various editions: *Acherusia*, *Acheruntia*, *Acherontia*, — *Pallida*, *Lethaea*, — *obnubila obsita tenebris*, and *nubila tenebris*.

Templa, vast spaces in general; but not without the associated notion of consecrated (to the god of the Lower World). See Harpers' Lexicon, *templum*, B.

Non pudet? C. 258, 5; M. 450.

Quod . . . cognoverit. *Timeat* and *cognoverit* are in the subjunctive after the causal conjunction *quod*, because the sentiment is alleged as that of the person spoken of (*philosophum*), and not of the author. C. 232.

Quoniam . . . credituri fuerunt. So Davis, Klotz, Tregder, Moser, Kühner, Heine, and the best MSS. Orelli, Baier, and others, *qui . . . credituri fuerint*.

49. Praeclarum autem. Kühner considers the words *Liberatos . . . credituri fuerunt* as thrown in parenthetically, and *autem* as a continuing particle, resuming the train of thought interrupted by the parenthesis: *however; yet*.

Nescio quid, (like *je ne sais quoi* in French) is used like a noun in the accusative, the object of *adepti sunt*,

having the adjective *praeclarum* agreeing with it. C. 119, 2.

Venisset. C. 234, 7; 195, 1, note. "If past time be spoken of (after a leading proposition in the preterite), the pluperfect is used . . . to denote an action which was to be completed before another. In English the imperfect alone is often employed; the completion of the action before the other being not so accurately noted." M. 379 (end). Cf. Z. 505.

Quod ut ita sit, *admitting that it is so.* C. 204, 2.

Ut enim, *for even if.* C. 217, 2.

Velle ceteris. Supply *persuadere*, from the following *persuasisse*. Cf. Plat. *Sympos.* 212: *πέπεισμαι δ' ἐγὼ πεπεισμένος δὲ πειρώμαι καὶ τοὺς ἄλλους πείθειν.*

Videatur (= *appareat*). C. 234, 2. The present *videatur*, says Moser, is used after *attulit* instead of the imperfect *videretur*, "ut significetur non *quodnam fuerit ejus consilium*, sed quid allatis rationibus ita effectum sit, ut nobis *etiam nunc videatur* id sibi *persuasisse*."

XXII. 50. Quasi capite damnatos. C. 140, 2. A Roman citizen was said to be *capite damnatus*, when he was deprived of his rights of liberty, of citizenship, and of family. By the Roman law, if any one was to be punished with death (*morte multatus*), he had first to be *capite damnatus*. *Capite damnari* is more rarely used than *capitis damnari*.

Quasi vero . . . aciem : *As if, forsooth, they understand what it is in the body itself, what its form, what its size, what its position; for example, whether, if at this moment all things in a living man, which are now covered, could be seen, the mind would appear ready to come under view, or whether its thinness is so great as to elude the keenness of sight.* "**Quasi** (**quasi vero**) is particularly used, when by way of jest, or to correct an erroneous supposition, we state what is *not* the case." M. 444, Obs. 1. I agree with Hottinger, Orelli, and Moser, in regard to the

rendering to be given *ut* in this passage (cf. Cic. *Part. Or.* 19, 65):—[as if they understand.] *for example*, whether, etc. Lambinus conjectured *aut* for *ut*, which is adopted by Wesenberg, Baiter, and Seyffert; Heine omits *ne* after *casurus*, and puts a colon after *animus*.

In homine vivo. *Viro*, a conjecture of Bentley, adopted by F. A. Wolf, Nobbe, Orelli, Kühner, Baiter, and Heine. The MSS. *uno*.

51. Quem intellegant. I. e. *how far they understand it*.

Alienae domui. This old form of the locative case is adopted here by most recent editors, and in many old editions, it being found in the best MSS.; others read *domi*. See Harpers' *Lexicon*, under *domus*, 2. a.

Quasi domum suam. Cf. *supra*, xi. 24: *animos, cum e corporibus excesserint, in caelum, quasi in domicilium suum, pervenire*.

Etsi . . . possumus. I. e. Although we cannot understand the nature of anything we have not seen, we can certainly conceive of the existence of a deity and a godlike mind. *Etsi* is a felicitous conjecture of Kühner's. The MSS. *nisi*.

52. Animo, ablative of means. In psychological studies, the mind is at once the observer and the observed.

Nimirum (*ne mirum*, no wonder), *certe, utique*. Fritsch says that *nimirum* = *ne mirum sit*; so Kühner.

Neque nos corpora sumus. Cf. *Somnium Scipionis*, viii.

Acrioris, particularly acute; more acute than common. See note on *indoctior*, § 4. C. 53, 1.

Aliquod. Notice the adjective form of the pronoun.

Non esset . . . tributum deo, *would not have been ascribed to a god*. The precept ΓΝΩΘΙ ΣΕΑΥΤΟΝ, inscribed over the entrance of the temple in Delphi, has been attributed to Thales, Chilon, and others of the Seven Wise Men; but it was often assigned to Apollo himself;

as Cicero says, *De Legg.* I. xxii. 58: *ejus praecepti tanta vis et tanta sententia est, ut ea non homini quopiam, sed Delphico deo tribueretur.* Cf. Juvenal, xi. 27: *e caelo descendit* ἡρώτι σκαυρόν. With Kühner, Tischer, Baiter, Heine, I adopt the conjecture of Wesenberg, *tributum deo*, instead of the reading of many MSS., *tributum a deo sit hoc se ipsum posse cognoscere.* (Colon. prefixes *sic ut.*) There is great variance in the readings.

53. Ratio = *ratiocinatio, argumentatio.*

In Phaedro, p. 245, ed. Steph.

De Re publica. In the *Somnium Scipionis*, viii., ix.

XXIII. Aliunde. I agree with Baiter and Heine in preferring this reading to *alicunde* (Moser, Kühner, Tischer).

Numquam ne moveri quidem. C. 256, 2; II. 553, 2; A. 209, a; G. 444. "Two negatives do not destroy one another, if a proposition begins with a general negation, and a single idea is then brought prominently forward by *ne—quidem.*" M. 460, Obs. 2. So *infra*, xxvii. 66: *nihil ne aut humidum quidem aut flabile.*

54. Vel, used carelessly for *aut*, or *else*; otherwise. Plato's Greek is ἢ. See Harpers' *Lexicon*, *vel*, A, d.

Concidat, consistat. Notice the force of the *com* in these compound verbs.

A primo, originally. Another reading is *primo*.

Animal (in the Greek, ἐμψυχον), *having a soul.*

Neque nata est . . . et aeterna est. The combination of an affirmative and negative member is denoted by *et—neque*, both—and not, *neque—et*, both not—and (less frequently *neque—que*).

55. Licet concurrant. C. 204, 2; 204, 2, 1; II. 515, III.; A. 313, b; G. 605, 4; 609; B. 1282; 1283.

XXIV. 56. Sanguinem, bilem . . . dicere, unde concreta . . . sint. C. 121, n. 3; M. 439, Obs. 1. The attraction of the subject of the *objective* proposition into the leading proposition, either (as here) as the *object*

of the verb, or as the subject, in case the verb otherwise stands impersonally (as intransitive or in the passive voice) is rare in good prose. It is, however, one of those easy, careless forms of expression which are very natural in conversation, and often have a peculiar force and beauty above more formal constructions. It is very frequent in Plautus and Terence, though rarer in later writers,—occurring, however, in the dialogues and letters of Cicero. The verbs with which it is generally found are **verba sentiendi et declarandi** and sometimes **efficiendi**, including verbs of *knowing, perceiving, wishing, fearing, saying, hearing, showing, causing, and effecting*. Cic. *de Nat. Deor.* I. xxvi. 73: *Istud quasi corpus et quasi sanguinem, quid sit, intellegis?* *Fam.* VIII. x. 3: *Nosti Marcel- lum, quam tardus sit.* Terence, *Adelph.* V. ii. 20: *Illum ut vivat optant.* *Eun.* III. v. 62, 63: *Metuo fratrem ne intus sit.* Cic. *pro Deiot.* xi. 30: *Quis tuum patrem antea qui esset, quam cujus gener esset, audivit?* Ter. *Heaut.* I. i. 4-6: *Virtus tua me . . . facit, ut te audacter moneam.* I cannot refrain from extracting a part of the acute note of Reinhardt on the passage last cited: “*Eo aptius* poëta orationem vinxit, quod *me*, unde in proxime subsequenti inciso *ego* mente repetendum est, ad prius incisum transcriptum tradidit. *Pondere acquabiliore* incisa descripsit, quod *mei* cogitationem ex posteriore inciso in prius et brevius incisum transtulit, et eo amplius aliquid lectoribus intelligendum prae- buit, quoniam *me facit, ut te moneam. efficit me talem est, qui te moneat*, quum [altera dicendi ratio] simpliciter sit, *efficit, ut te moneam*. Tantum veteres etiam in minutissimis rebus cultissimis nostris linguis prudentia et arte antecedunt!”

Animum ipsum, si nihil esset in eo. An anacoluthon [for *in animo ipso si nihil esset*]. F. A. Wolf. Ramshorn (Lat. Gr. § 132, note, p. 393, ed. 2) considers this as an *accusative absolute*, which he explains by *quod attinet ad*. The best explanation, however, is, that this

accusative (*animum*) is attracted by the construction of the preceding proposition. Kühner cites an instance of this attraction from Homer, *Odys.* I. 275:

Μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾷται γαμέεσθαι,
 Ἄψ ἰτω εἰς μέγαρον,

where the accusative *μητέρα* is attracted by the construction of the preceding verse:

Μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἀνωχθι.

Tam natura. Ablative.

Haec enim, for these things. C. 113, 3, note 1. The *neuter* plural pronoun is here used after two feminine nouns, because Cicero refers not only to vines and trees, but to all kinds of plants (*haec = haec et talia*).

57. Et eam, and that. A more precise definition, or an additional characterization, of a word, is connected emphatically by *et is* (*atque is, et is quidem*), 'and that;' *nec is*, 'and that not.' M. 484, c.

Plato. In the *Meno*, and the *Phaedo*. Cf. Cic. *de Senect.* xxi. in fin. But Plato does not mean by *ἀνάμνησις* memory in the ordinary sense, but the soul's *reminiscence* of the ideas it had cognized in a former state.

Pusionem, etc. See the *Meno*, 82-85. C. 127.

Locum, topic, point.

In eo sermone. See the *Phaedo* of Plato, 72 e, 73.

A pueris: from boyhood. See Hand's *Tursellinus*, I. p. 22.

58. Cùmque nihil esset: And since as he thought nothing really exists (*Οὐδενὸς ὄντως ὄντος*). As Olivet says, the word *esset* is not to be taken here in its common signification, but in accordance with the sentiment of Plato, who said that nothing really exists except *ideas*. Plato distinguished carefully between the *τὸ ὄν* and the *τὸ μὴ ὄν*, —the *τὸ ὄντως ὄν* and the *τὸ φαίνόμενον*. Of the phenomenon he does not say that it *is* (*ἐστί*), but that it *appears*,

happens (γίγνται). The imperfect *esset* is used to accommodate the construction to the tense of *potuit agnoscere*.

Quod semper tale sit, quale sit, quam *idéav*, etc. Keil's conjecture, adopted by Baiter. The MSS. Reg., Gud. I; *q. s. t. s. quale* EIDEAN, whence Seyffert (whom Kühner and Baiter follow) conjectures *quale est; idéav* etc. Orelli: *tale sit, quale idéav*. Cf. *Acad.* I. viii. 30: Mentem volebat rerum esse judicem; solam censebat idoneam, cui crederetur; quia sola cerneret *id, quod semper esset simplex et unius modi et tale, quale esset*. Hanc illi *idéav* appellabant, jam a Platone ita nominatam; nos recte *speciem* possumus dicere.

Haec, the *idéav*.

Cognita attulit, *it brought them in* (to the world) *already known*.

Admiratio: *the wonder at*; not the *admiration of*.

Neque = *neque vero, but not; and yet not*.

59. Aut unde naturam? So the most and the best of the MSS., the old editors, Kühner. Orelli and many others, *natam*.

Quanta memoria, ablative of quality.

Simonides, of Ceos, the celebrated lyric poet, is said to have been the inventor of the mnemonic art. Kühner cites Quintil. *Inst. Orat.* XI. ii.; Plin. *H. N.* VII. xxiv.; Aelian. *V. H.* VI. x.; Cic. *de Divin.* I. xxvii.; *de Orat.* II. lxxiv. 299, lxxxvi. 351 sqq.

Theodectes, of Phaselis, a pupil of Isocrates, Plato, and Aristotle. "Quin semel auditos quamlibet multos versus protinus dicitur reddidisse Theodectes." Quintil. *Inst. Orat.* XI. ii. 51.—Cf. Aelian. *V. H.* VI. x.

Cineas. "Cineas . . . missus a Pyrrho legatus ad Romanos, postero die novus homo et senatum et omnem urbanam circumfusam senatui plebem nominibus suis persalutavit." Seneca, *Contror.* I. Prooem. Cf. Plin. *H. N.* VII. 24 (in the next note)

Charmadas, an Academic philosopher, the pupil of Car-

neades. He was at Rome B. C. 111. **Scepsius Metrodorus.** Metrodorus of Scepsis in the Troad. Both were famed for their memory aided by mnemonics. Quintil. XI. ii. 26 and X. vi. 4; *Cic. de Orat.* II. lxxxviii. 360: Vidi enim ego summos homines et divina prope memoria, Athenis *Charmadam*, in Asia, quem vivere hodie aiunt, *Scepsium Metrodorum*, quorum uterque tamquam litteris in cera sic se aiebat imaginibus in iis locis quos haberet, quae meminisse vellet, perscribere. Plin. *H. N.* vii. 24: Cyrus rex omnibus in exercitu suo militibus nomina reddidit, L. Scipio populo Romano, *Cineas* Pyrrhi regis legatus senatui et equestri ordini Romae postero die quam advenerat. Mithridates duarum et viginti gentium rex totidem linguis jura dixit, pro contione singulas sine interprete adfatus. *Charmadas* quidam in Graecia quae quis exegerat volumina in bibliothecis legentis modo repraesentavit. Ars postremo ejus rei facta et inventa est a *Simonide* melico, consummata a *Metrodoro Scepsio*, ut nihil non iisdem verbis redderetur auditum.

Noster, our countryman.

Hortensius. "Hortensius a Sisenna provocatus, in auctione persedit diem totum, et omnes res, et pretia, et emptores ordine suo recensuit, argentariis recognoscentibus, ita ut in nullo falleretur." Seneca, *Controv.* Prooem. Cf. Quintil. X. vi. 4, XI. ii. 24; *Cic. Brut.* lxxxviii. 301: primum memoria tanta, quantam in nullo cognovisse me arbitror, ut quae secum commentatus esset, ea sine scripto verbis eisdem redderet quibus cogitavisset; hoc adjumento ille tanto sic utebatur ut et sua commentata et scripta et nullo referente omnia adversariorum dicta meminisset.

XXV. 60. Illa vis. "Non memoriae solum, sed totius mentis atque animi." Nissen.

Non est certe nec nec, etc. The two negatives do not destroy each other; *it is not, surely, either or, etc.*; or, *it is, surely, neither nor, etc.* C. 256, 2; Z. 754, n; M. 460, Obs. 2.

Animae. Bentley's conjecture, adopted by Kühner, Tischer, Baiter. The MSS. *anima*.

Ignisve. So most, and the best, MSS. A few, *ignisne*, which Orelli and Heine adopt. But this is not a disjunctive question.

Istos. I. e. those who pretend to understand what the mind is. Supply *pudet*.

Nescire. Supply *me*. "The pronouns *me, te, se, eum, eos*, where no great stress is placed upon them, in the construction of the accusative with the infinitive are often omitted, particularly by later writers. In Cicero this omission of the pronouns seldom occurs, except where the infinitive depends upon *verba dicendi, fatendi, existimandi, opinandi, negandi*, and the like." Kühner. Such omissions are common in the early dramatists; and in some cases both the subject and the object of the infinitive are left to be mentally supplied.

Illud, (explained by *esse divinum*.) An anacoluthon. The full construction is thus given by Moser: *Illud certe facerem, si . . . animus, jurarem equidem eum esse divinum*.

Si affirmare possem, *if I could make a positive assertion*. Cf. *Acad.* II. 3, 8, nos (Academici) probabilia multa habemus, quae sequi facile, *affirmare* vix possumus.

Sive anima sive ignis sit. We have here the lively present, although we should have expected the imperfect by *attraction* to *jurarem*, as in the case of *esset habiturus*, § 47.

Terrane, etc. **Terra** is in the abl. depending upon *sata* and *concreta*.

Hoc nebuloso et caliginoso caelo, ablative of attending circumstance. C. 187, 3.

Hoc (with *quid sit*), i. e. memory.

61. Capacitas "semper significat spatium vel amplitudinem loci, qui capere aliquid et continere potest. Vid. Plexiaci *Lexicon Philosophicum*, p. 195." Moser.

Imprimi, etc. This was the view of the Stoic Cleanthes.

Effingere. "A more precise expression would be, *efficta continere*." F. A. Wolf. Kühner thinks this use of *effingere* very elegant: "Memoria comparatur cum tabula cerea, cui res imprimuntur. Multo vividius ipsa tabula res ei impressas effingere et quasi ex sese efferre dicitur, quam res in tabula effingi."

62. Aut qui . . . nomina? Supply in thought *ejusne tibi animus ex hac terrena natura concretus videtur?*

Imposuit nomina. Plato (in the *Cratylus*), and the Stoic philosophers, held that the names of things had their origin *φύσει*, and not, as Pythagoras thought, *θέσει*. See Davis, h. l.; A Gell. *N. A.* x. 4.

Praegressiones, institutiones. De *N. D.* II. xx. 51: tum antecedunt, tum subsequuntur, tum celerius moventur tum tardius, tum omnino ne moventur quidem, sed ad quoddam tempus insistent. Other readings: *progressiones, institutiones [que]*.

Superiores, *their predecessors*; those who lived in times more ancient.

Cultum vitae, civilization.

Temperata, modulated; arranged according to the laws of harmony.

Varietate et natura, *the natural variety* of notes. Hendiadys. C. 304.

Non re, sed vocabulo errantia. Cf. *De Nat. Dcor.* II. xx. 51: Maxime vero sunt admirabiles motus earum quinque stellarum, quae falso vocantur *errantes*; nihil enim errat quod in omni aeternitate conservat progressus et regressus reliquosque motus constantes et ratos.

Animo. So Kühner and Heine, after a few inferior MSS. Most MSS. *animus*. Orelli and Moser bracket the word. F. A. Wolf, Tregder, Baiter omit it altogether. Tischer adopts Buhier's conjecture, *primus*.

63. Archimedes constructed a planetarium, repre-

sending the movements of the heavenly bodies. Cf. *De Re P.* I. xiv.; *De Nat. Deor.* II. xxxv. *Ov. Fast.* vi. 277 sq.:

arte Syracosia suspensus in aëre clauso
stat globus, immensi parva figura poli.

Quinque errantium (stellarum), Mercury, Venus, Mars, Jupiter, Saturn.

Quod si . . . fieri non potest, ne . . . potuisset imitari. Observe this compound conditional proposition, in which the present indicative is placed in the protasis, and the apodosis is itself a conditional proposition, the protasis of which is the phrase **sine divino ingenio** (= *nisi divinum ingenium habuisset*. C. 217, 1). Cf. C. 216. "The condition," says Kühner, "is expressed by the indicative as a fact that is certain; the consequence is expressed as dependent upon certain fixed conditions. The sentiment might be given in other words as follows: 'Quod si pro certo ponimus, hoc in mundo fieri sine deo non posse; sequitur, ut Archimedes, *nisi divinum ingenium habuisset*, eodem motu non potuisset imitari.' The passage can be thus expressed in Greek: *εἰ μὲν οὖν τοῦτο ἐν τοῦτῳ τῷ κόσμῳ ἀνευ θεοῦ γίνεσθαι οὐ δύναται, οὐδ' ἂν ἐν τῇ σφαίρᾳ τὰς αὐτὰς κινήσεις ὁ Ἀρχιμήδης ἀνευ θείου νοῦ μίμεισθαι ἐδυνήθη.*"

XXVI. 64. Ut ego putem, so as to allow me to believe, or, *so that I could believe*. He does *not* believe *aut poetam . . . sententiis*, as he *would* believe if he thought there was nothing godlike in those powers of mind whence poetry and eloquence proceed. The force of the negative, *ne . . . quidem*, is felt throughout the whole sentence.

Poëtam . . . fundere. *Orat. pro Arch.* viii.: *poëtam natura ipsa valere, et mentis viribus excitari, et quasi divino quodam spiritu inflari.* *De Orat.* II. xlvi. 194: *Saepe audiivi poëtam bonum neminem . . . sine inflam-*

matione animorum existere posse et sine *quodam afflatu furoris*. Ovid, *Fast.* VI. 5:

EST DEUS IN NOBIS, agitante calescimus illo,
impetus hic sacrae semina mentis habet.

Ut Plato. Some editors add *ait*. Plato, *Timaeus*:
τῷ θνητῷ γένοιτο δωρηθῆναι ἐκ θεῶν.

Cultum, worship (culte).

Jus hominum, natural justice; distinguished from *jus civile*.

Modestiam = σωφροσύνην, self-control. Cicero brings in the four cardinal virtues of Plato: *justice* (*jus hominum*), *temperance* (*modestia*), *magnanimity* (*magnitudo animi*), and *wisdom* (*ut omnia . . . videremus*).

Eademque. Que = *and in short*. See Arnold's *Introd. to Latin Prose Comp.*, Part II. § 39; 239. For similar uses of this conjunction see *infra*, xxxiv. 82, *totumque*; xliii. 104, *totaque*; xlix. 118, *nililque*.

65. Ne in deo quidem. So Klotz, Tregder, Kühner. Tischler, Baiter, Heine, with the authority of a few MSS., instead of the common reading, *nec in deo*. The use of *nec* for *ne—quidem* is undoubtedly unciceronian, though common in the silver age.

Juventate. Juventas, the Hebe of the Greeks.

Bibere ministraret. A Greek construction, for *potum ministraret*. So Liv. xl. 47: *ut bibere sibi juberet dari*. Terent. *Andr.* III. ii. 4: *Quod jussi ei dari bibere*. **Do or ministro alicui bibere** are the only phrases in which this infinitive of the purpose, not uncommon in poetry, is used in prose. C. 244, 1; M. 422, Obs. 1.

Laomedonti. Laomedon, king of Troy, and father of Priam. In making Ganymedes the son of Laomedon, Cicero differs from the Homeric account, which represents him as the son of Tros.

Ergo animus. All the best MSS. insert here *qui*.

I omit it, with Lambinus, Orelli, Tischer, Wesenberg, Baiter, Heine, and three inferior Oxford MSS.

Euripides. Kühner cites this fragment from Euripides: *θεὸς γὰρ τις ἐν ἡμῖν*. For the sentiment, compare Seneca, *Epist.* 41: *Sacer intra nos spiritus sedet*, malorum bonorumque nostrorum observator et custos: hic prout a nobis tractatus est, ita nos ipse tractat. Cic. *Somn. Scip.* viii.: *Deum te igitur scito esse*, etc. (p. 99). See other extracts referred to by Davis, whose edition of the Tusculan Disputations is particularly rich in citations of illustrative passages.

Quinta quaedam natura. See *supra*, x. 22.

In Consolatione. The treatise *De Consolatione*, sive *de Luctu minuendo*, which Cicero composed, to assuage his own grief, upon the death of his daughter Tullia, is now lost.

XXVII. 66. [Hoc.] The best editors either bracket this word or boldly omit it. The common object of two verbs in the same clause (*secuti, expressimus*) is expressed only once in Latin.

Quæ sola divina sunt, which are wholly divine.

His usitatis notisque naturis. The four elements.

Quod viget. "Verbo *vigendi* continetur notio motus, mutationis, crescendi."

67. Ubi . . . mens. The supposed question of an objector.

Potesne = *num potes*, expecting a negative answer, as the context shows. C. 258, 2. This is a rare use of the enclitic *ne*. Cf. *Cat. Maj.* xvi. 56, and *De Orat.* I. lii.: *potestne virtus servire?* The rhetorical emphasis may also in some cases give *ne* the force of *nonne*. Indifferent or neutral forms of expression may be used in place of definite ones, when the context gives the right direction to the meaning. Thus we may, if we choose, use a form of a conditional sentence which leaves the condition possible (so far as the *expression* is concerned), although both we and our readers understand that the condition is an impossible one.

Quae . . . vellem. The full idea conveyed here by the use of the imperf. subj. is, *quae habere vellem, si fieri posset.*

Ut se ipsum ipse videat. So Moser, Kühner, and Tischer, from the best MSS. F. A. Wolf, Orelli, and Nobbe, *Ut sese ipse videat*; Bentley, Tregder, Baiter, Heine, *ut se ipse videat.*

Fortasse : quamquam id quoque. "H. e. fortasse *formam suam non videt* ; quamquam id quoque *fieri potest*, sc. ut animi forma aliqua mente comprehendatur." Kühner. *Id* refers to *videre formam suam*. Dr. Beck. Wolf, Wessenberg, Baiter, Heine, *quamquam fortasse id quoque.*

Motum, its susceptibility. "The internal power of motion of the soul, as a *res vegeta*." F. A. Wolf. "The susceptibility of the soul for every impression." Orelli.

Qua facie quidem. *Quidem* = *but*. See Harpers' Lexicon, s. h. v. *D*. The adversative signification of this particle may be seen in the following passages: *Infra*, xli. 99: *dii immortales sciunt*; *hominem quidem scire arbitror neminem*; xliii. 102: *Theodori quidem*, etc. The peculiar general signification of this word, however, is distinguishable here in addition to its adversative force.

XXVIII. 68. *Ut* corresponds with *sic mentem hominis*, etc. (§ 70).

Quadrupertitas. So the best MSS. See *quadripartitus* in the Lexicon.

Temperationem corporum. *Corporis temperatio*, cum ea congruunt inter se, e quibus constamus, *sanitas* dicitur. Cic. *Tusc. Disp.* IV. xiii. 30.

Deminutione. So the best editors, and MSS. Reg., Gud. I., Marb., instead of *diminutione*. The difference of signification between *diminui* and *deminui* is a strong argument in favor of our reading. See Harpers' Latin Lexicon, s. v. *deminuo*, in init.

Fastorum dies, the days in a calendar. *Quasi* limits the whole phrase, *notantem et significantem fastorum dies*.

Orbe, in duodecim partes distributo. The zodiac.

Quinque stellas. The planets Saturn, Jupiter, Mars, Venus, and Mercury.

Duabus oris. The two temperate zones.

Sub axe . . . nives. From the Philoctetes of Accius. The verse is iambic trimeter. C. 296, 2.—**Ad, towards.**—**Stellas septem,** the Ursa Minor.—**Aquilonis.** Elide the *s*.—**Molitur, heaps up.**

69. Caelum . . . convestirier. The verse is iambic trimeter; the lines are from the Eumenides of Ennius (according to G. Hermann). “Eleganter dicitur *caelum nitescere*. Cf. Lucret. I. 9:

Tibi (Veneri) suaveis Daedala tellus
summittit flores, tibi rident aequora ponti,
placatumque *nitet* diffuso lumine *caelum*.”

Notice the assonance in the endings of the first three lines. Although rhyme as a constant ornament of verse was unknown to the ancients, the older poets were fond of an occasional introduction of it.

Laetificae = laetue. Adjectives ending in *ficus* belong particularly to the older Latin, in which they have often the same force as the simple forms afterwards. Kühner gives as examples *rastificus*, *luctificus*, *regiŋce*, *tabificus* (all of which occur in the Tusculan Disputations), *tristificus*, *ingratificus*, *delenificus*. A few, as *magnificus*, *munificus*, *beneficus*, *honorificus*, continued in common use.

Scatĕre. The penult of this word is here short, so that the second foot of the line is an anapæst: scătĕr'hĕr—. Cf. Lucret. V. 596, 949. So *ferrĕre*, *stridĕre*, *tergĕre*, and some other verbs, are found in old writers with the forms of the third conjugation, instead of the corresponding forms of the second in which they were always used by later authors. C. 94, II. 5, d.

Convestirier, to be clad *on all sides* (con-). Notice the old suffix *ĕr*. C. 84, 6.

Ad vescendum, etc. *Ad, for.* This preposition is often used to denote the end for which anything is designed. C. 252, 9, 1.

Deorum cultorem. Bouhier's conjecture, approved by Wesenberg, Kühner, Baiter, Heine. The two best MSS. *deorum eorum cultorem*, where the *eorum* is probably an instance of the *repetition* of preceding syllables often to be found in MSS.

70. Aristoteli: *De Cael.* ii. 1: Ὅτι μὲν οὖν οὔτε γέγονεν ὁ πᾶς οὐρανὸς οὐτ' ἐνδίδεται φθαρῆναι καθάπερ τινὲς φασιν αὐτόν, ἀλλ' ἐστὶν εἰς καὶ αἰδῖος ἀρχὴν μὲν καὶ τελευτὴν οὐκ ἔχων τοῦ παντός αἰῶνος, ἔχων τε καὶ περιέχων ἐν αὐτῷ τὸν ἀπειρον χρόνον ἐκ τῶν εἰρημένων ἐστι λαβεῖν.

Muneris: *Spectacle*, or place of exhibition (Schaugebäude). the gracious gift of a superior. See Harpers' Lexicon, s. v. *munus*, 2, a, b, and c.

Vim divinam mentis. A repetition of the object (*mentem hominis*). in consequence of the intervening parenthesis.

XXIX. Alias, at another time.

Ad, with regard to.

71. Plumbei. Cf. Terent. *Heaut.* V. i. 3, 4: in me quidvis harum rerum convenit, Quae sunt dicta in stultum, caudex, stipes, asinus, plumbeus.

Ne interire quidem igitur. Madvig's conjecture, now generally adopted. The three best MSS. *ne interire igitur*; others, and most old editions, *nec i. i.* Moser defended the old reading, saying, "Recte se habere *nec pro etiam non* (ut dictum sit *pro ergo etiam non interire*) certus sum."

Junctione. Madvig conjectures *conjunctione*, which many editors adopt, on the plea that Cicero uses always the word *conjectio*. But *unctio* is found also in *De Orat.* III. xlix. 191.

Nec patronum quaesivit ad iudicium capitis, neither sought an advocate in the trial for his life. On

the impeachment of Socrates, the celebrated orator Lysias composed a speech, which he offered him, to deliver in his own defence, but the philosopher refused to accept it, deeming it unmanly to avail himself of such aid. See Cic. *de Orat.* I. liv.; Val. Max. VI. iv. 2; Stobaeus, *Serm.* VII.; Quintil. *Inst. Orat.* II. xv.

Nec quaesivit . . . nec . . . fuit, adhibuitque.

"If a negative proposition is followed by an affirmative, by which the same thought is expressed or continued, *que, et, or ac* is employed in Latin, where in English we use *but*." M. 433, Obs. 2.

Liberam contumaciam, a noble disdain, scorn (or, perhaps, constancy).

De hoc ipso. I. e. de immortalitate animorum.

Tum paene . . . tenens. So Kühner, Klotz, and Tischer, from the MSS. Regius and Gudianus I. Other readings omit *tum*, substitute *cum* for *tum*, or give *et cum paene . . . teneret*, which Orelli adopts.

Ascendere. Orelli, Moser, Baiter, Heine, with Reg. and Gud. I., *escendere*.

XXX. Censebat, disseruit. A good instance of the difference between the *imperfect*, of habitual action, and the *aorist* (perfect indefinite). C. 190, 2; 193. So Moser. Kühner thinks *censebat* means *he was thinking when he discoursed*. These views of Socrates are stated in the *Phaedo* and other works of Plato.

72. Qui . . . contaminavissent, etc. For the constructions in this sentence, see C. 228, 1; H. 523, I.; 524; A. 336; G. 653; B. 1296, A, E.

Seseque . . . sevocassent. Supply *qui* from the preceding *quibus*: *quique sese . . . sevocassent*. Moser, Kühner, Tischer, Baiter, Heine, read *sevocavissent*.

73. Ut cygni. F. A. Wolf supplies *faciant*. I prefer the explanation of Kühner, who makes *cygni* the subject of *morianitur*, and considers *qua providentes* as an anacoluthon for *qua provident*.

Moriantur. Subjunctive in the *oratio obliqua*.

Usu venit = *accidit*. See Orelli's able and copious explanation of this phrase, in his note on F. A. Wolf's *Vorlesungen*, h. l.

Qui [cùm] . . . intuerentur. Retaining *cùm*, which I bracket with Wesenberg, Baiter, Heine, the construction is anacoluthon. Omitting it, the construction is easy.

Se ipsa C. 118, 1; Z. 696; M. 487, b.

Reverens. In the sense of *timens*; a rare use in Cicero.

In rate. Cf. Plat. *Phaed.* p. 85, d. Orelli, *rate*.

Oratio. Wesenberg, Baiter, Heine, from Lambinus's conjecture, read *ratio*.

74. Cato. M. Porcius Cato Uticensis, who died a voluntary death when the victories of Cæsar had ruined the republican cause.

Injusso suo, *without his command*.

Dederit . . . excesserit. C. 195, 3. "As the future perfect expresses a future action as completed, it acquires the meaning of the simple future, implying, however, the rapidity with which the action will be completed. This occurs, in the first place, when another future perfect, or any other tense supplying its place, is contained in the leading sentence, so that the two actions are *contemporaneous*." Z. 511. Cf. M. 340, Obs. 2.

Ne, truly. Often wrongly written *nae*, as in some Lexicons.

Medius fidius (i. e. *me Deus Fidius juret*, so help me the god of Faith), *be well assured*. **Dius** is from the same root as *Diovis*, *dies*, *dialis*, etc.; **Fidius** is connected with *fido*, *fides*, *foedus*. This demigod or genius is identical with *Semo Sancus*. (Preller's *Röm. Myth.*, pp. 633 sqq.)

Commentatio. A diligent *meditation upon*, considered as a *preparation for*.

XXXI. 75. Ecquid aliud est quam? So Tregder, Baiter, Heine. The MSS. *nec quicquam aliud*.

Tum denique vivemus. Euripides:

Τίς οἶδεν, εἰ τὸ ζῆν μὲν ἔστι κατθανεῖν,
Τὸ κατθανεῖν δὲ ζῆν;

Nam haec quidem vita mors est. Cf. Cic. *pro Scauro*: Socrates illo ipso die, quo erat ei moriendum, permulta disputat, *hanc esse mortem, quam nos vitam putaremus*, cū corpore animus tamquam carcere saeptus teneretur, vitam autem esse eam, cū idem animus vinclis corporis liberatus in eum se locum, unde esset ortus, retulisset.

Quam. To be referred to *vita*, not to *mors*. F. A. Wolf.

Si liberet, if I felt so inclined. Impersonal.

76. Has res. “Δεικτικῶς expressum pro: res in his terris, hanc vitam. Graece: τὰ ἐνθάδε.”

Ut verear potius, that I believe that man has nothing else that is not evil, or certainly nothing else that is a greater good, etc. Notice the use of *vereri* in the sense of *to believe, suppose, apprehend*.

Quid refert? Scil. utrum dii ipsi, an cum diis futuri sumus; nam utrumque praeclarum est. Kühner.

Adsunt enim, why, there are men at hand, etc. The particle *enim* here suggests an ellipsis, as *At non omnes eadem sentiunt*; adsunt enim, etc. See vi. 11.

77. Quī potest, Quī possit. Understand *feri*, as with *si posset*, xi. 23. *Quī* is here the interrogative adverb, *how*; an old form of the ablative of the interrogative pronoun. C. 62, 9.

Quos equidem non despicio. Ironically, as in *Tusc.* II. iii. 7: quos (Epicureos) *non contemno equidem*, quippe quos numquam legerim.

Doctissimus quisque. C. 53, 5.

Contemnit. Orelli omits this word, and Moser, Baiter, Heine bracket it; but it is found in nearly every one of the MSS., and the slight irregularity of construction it occasions presents no serious difficulty.

Usuram, a long use.

Cornicibus. It was a common belief among the ancients, that crows lived through nine generations of men. Cf. Hesiod. fr. 106 (Göttling); Plin. *N. H.* vii. 48, 153; Ovid. *Metam.* VII. 274:

“Ora caputque novem cornicis saecula *passae*.”

XXXII. Num non vis, you are not unwilling, then? *Non vis* from *nolo*. This is the reading of Tregder, Kühner, Tischler, Baiter, Heine, from the MSS. Regius and Gudianus I., and many others. Orelli and Moser, *numne vis*; Nobbe, *num vis*.

De immortalitate depellet. Notice the conciseness of the expression.

78. In his est enim. Another instance of *enim* implying an ellipsis. We may supply, says Moser, some sentence like this: *quare nihil mirum si in his labamus*: in his est enim, etc.

Amicos nostros. On many points in philosophy, Cicero embraced the tenets of the Stoics.

Istos vero. Scil. *dimittamus*.

Qui . . . suscipiant, because they assume; take for granted. The subjunctive of the reason.

Idcirco. So the best MSS., Davis, Moser. Orelli reads *id certe*. Klotz conjectures *id vero*, which Kühner and Tischler adopt. Tregder and Heine, from a conjecture of Madvig, read *consequens, id non concedant*; Baiter, from a later conjecture of Madvig, *id circumcidant*.

Dant. “We should expect *dent*; but for liveliness’ sake the *oratio obliqua* passes over into the *recta*.” F. A. Wolf.

Ut . . . ne intereat. Ut: namely, that. “Pro ut ne exspectamus ut non; sed verbum *dandi* notioni concedendi (*to grant*) adjunctam habet notionem permittendi (*to allow*).” Kühner. *Ut ne* is placed in this way after *efficitur*, and the like, when at the same time the wish or purpose is denoted.

79. Panaetio. See *supra*, xviii. 42, note.

Quod declaret. The force of the subjunctive, indicating that it is the sentiment of Panaetius which is expressed, may be shown by the translation, *which, as he says, the resemblance shows*, etc. C. 228, 1; 230.

Eorum similitudo. Scil. *cum iis qui procreaverunt*.

XXXIII. 80. Cùm dicatur. Subjunctive, though with *cùm temporale*, because connected as an essential part with the dependent infinitive clause *de mente dici*. C. 226.

Semotas a mente et disclusas putat. "Plato enim rationem ponit in capite, iram in pectore, cupiditatem subter praecordia." See Tusc. Disp. I. x. 20.

Hominum autem. Autem, *and moreover*. "Saepe autem idem fere denotat quod item, etiam, praeterea, ita tamen, ut aliquam oppositionem involvat . . . Pari modo et multo saepius apud Graecos δέ inservit continuandae orationi." Kühner.—"Quod nos Germani cogitare solemus in verbis *et ex altera parte praeterea*, vel *item ex altera parte*, Latini simpliciore ratione exprimunt per autem." Hand's *Tursellinus*, I. p. 562.—Cf. ad rem Plin. *H. N.* vii. 12.

Aristoteles quidem ait, *for example, Aristotle says*, etc. Problem XXX. Quaest. I. Cf. Senec. *de Tranq.* XV.: *Aristoteli nullum magnum ingenium sine mixtura dementiae fuit.* Phavorin. apud A. Gell. *N. A.* XVIII. vii.: *Scitote . . . intemperiem istam, quae μελαγχολία dicitur, non parvis nec abjectis ingeniis accidere, ἀλλὰ εἶναι σχεδόν τι τὸ πάθος τοῦτο ἡρωϊκόν.*

Ut . . . feram, *so that I do not take it ill that I am rather stupid.* Ironical. Olivet translates the passage, *C'est ce qui me console de la médiocrité de mon génie.*

Quae similitudinem faciunt. So Orelli, Wolf, Bouhier, Lambinus, Kühner, Tischer, Baiter, Heine, with Vind. 2. Others, *faciant*.

Similitudines. So all the MSS. Orelli and Baiter adopt Bentley's conjecture, *dissimilitudines*.

81. Vellem, *I could wish.* Why the imperfect subjunctive? C. 202, note; Z. 528, note 2.

Posset. C. 209, 5; H. 499, 2; A. 331, f, R.; G. 546, 3; B. 1204 (end); M. 372, b, Obs. 2; Z. 624.

Vixit cum Africano. Panætius was an intimate friend of Scipio Africanus the younger, and of Lælius.

Africani fratris nepos. Q. Fabius Maximus, son of Q. Fabius Maximus Allobrogicus, and grandson of Q. Fab. Max. Æmilianus, the brother of Scipio Æmilianus Africanus Minor. See Valerius Maximus, III. 5. 2.

Facie vel patris. Scil. *simillimus*. C. F. Hermann conjectures, *facie avi vel patris*.

Vita. Ablative.

P. Crassi. P. Licinius Crassus, surnamed *Dives*; consul with the elder Africanus, B. C. 205, successful as a general, and of high repute as a statesman, jurist, and orator. He died B. C. 183. His grandson had the same name.

Primi = *primarii, principis*. Cf. Cic. *Topic.* 26.

XXXIV. 82. Spero fore . . . vitæ. Orelli attributes these words to the *Auditor*.

Spero fore ut contingat. C. 246, 5; H. 537, 3; A. 288, f; G. 240, 2; 531; B. 1133; M. 410. This periphrase for the future infinitive is necessary in verbs which have no supine stem.

Contingat, *will be our happy lot.* **Contingit** is used here, as it is most frequently, of good fortune; but it is often used of indifferent or even unfavorable events.

Democritii. So Bentley, Orelli, Moser, Kühner, Baiter, Heine. The best MSS. *Democritici*.

Nihil tertium. Nothing besides body and soul.

An, quod, *is it, that.* C. 258, 13. The MSS. *an quoniam*. Baiter and others drop the second word, and read *an ipse*, etc. I follow Seyffert and Kühner.

Ut credam: *Even though I may believe.* C. 204, 2.

Et falsum. *Et, and moreover*, like *atque*. Tischer.

Some editors change unnecessarily *et* to *at* (Orelli) or *sed* (Baiter).

Et fit. **Et** seems here to take the place of a causal particle, **for**. Tischer.

Totumque. **Que**, *and in short; and in fine*; to sum it all up. Tischer.

83. Vide ne. "Formula urbana monendi et dubitandi, veteribus scriptoribus maxime frequentata, quae respondet Graeco ὅρα μή."

A malis. *Sc. discessus.*

Cyrenaico Hegesia. Hegesias, a philosopher of the Cyrenaic school, lived at Alexandria perhaps about B. C. 280. From the effect of his gloomy description of human misery, he received the surname Πεισιθάνατος.

Ptolemaeo. Ptolemæus Philadelphus.

Scholis, *his lectures*; teachings.

84. Callimachi. A celebrated Alexandrian grammarian and poet, who died 270 B. C.

Cleombrotum. An Academic philosopher of Ambracia;

"He who, to enjoy
Plato's Elysium, leaped into the sea."

Platonis libro. The Phædo.

Epigramma. Callim. *Epigr.* xxiv.:

Εἰπας, "Ἦλκε χαῖρε, Κλεόμβροτος Ὠμβρακιώτης
"Ἦλατ' ἀφ' ὑψηλοῦ τείχεος εἰς Ἀἶδην,
"Ἀζιον οὐδὲν ἰδὼν θανάτου κακόν, ἀλλὰ Πλάτωνος
"Ἐν τῷ περὶ ψυχῆς γράμμῳ ἀναλεξάμενος.

This epigram Camerarius has thus rendered:

Sole valedicto Ambraciota Cleombrotus, alto
Se de muro undas misit in aequoreas.
Nil tamen huic triste acciderat, solumque Platonis
De natura animi legerat ille librum.

Ovid refers to Cleombrotus in the *Ibis*, 491 sq.:

Vel de praecipiti venias in Tartara saxo,
Ut qui Socraticum de nece legit opus.

Ἀποκαρτερῶν. One who starves himself to death.

In quo. A conjecture of Bentley's, adopted by Moser, Baiter, Wesenberg. The MSS. *quod*; Heine. *quo*.

Possem id facere: at nolo. Orelli, Tischler, Baiter, Heine, for *id* read *idem*, a conjecture of Ernesti.

Mitto = *omitto*.

Et domesticis privati. Take *domesticis* with *solaciis*, *forensibus* with *ornamentis*. Cicero refers to the death of his daughter Tullia, and to the usurpation of Cæsar, by which he was prevented from taking an active part in the government of the state.

Qui nos abstraxisset. *Qui* is nominative, says Tischler, by the very frequent attraction of the relative to the parenthetical subordinate sentence (*si ante occidissemus*). See Z. 804. The strictly regular construction would be *quos privatos mors abstraxisset*.

XXXV. 85. Sit. Subjunctive in supposing a case. C. 204, 1.

Metellus. Q. Cæcilius Metellus Macedonicus. He is frequently quoted by the ancient writers as an extraordinary instance of human felicity. He had filled all the highest offices in the state with reputation and glory, and was carried to the funeral pile by four sons, three of whom had obtained the consulship in his lifetime, while the fourth was a candidate for the office at the time of his death.

Honoratis, "having held high offices, *honores*."

Filiis, quinquaginta (filiis). Ablatives of quality.

Septendecim justa uxore natis. According to the Homeric tradition, there were *nineteen* children of Priam and Hecuba. Cf. *Iliad*. VI. 244, XXIV. 495 sqq.

Orelli, Moser, and Nobbe read *nati*. Our reading is found in the best MSS., and adopted by Klotz, Tregder, Kühner, Baiter.

In utroque, in the case of each.

Priamum, etc. This passage is imitated in Juvenal, *Sat.* X., vv. 258 sqq.

In aram. The altar of Jupiter Herceus, at which Priam took refuge when the Greeks entered Troy.

Hostilis manus. Priam was slain by Pyrrhus or Neoptolemus, the son of Achilles. For a description of his death, see the beautiful lines of Vergil, *Aen.* II. 506–558.

Adstante . . . laqueatis. These lines, and the three following, are from the Andromache of Ennius. The verse is anapæstic dimeter. C. 295, 1. The words omitted in the first line are *Vidi ego te*, (adstante, etc.)

Adstante ope barbarica. Literally, his foreign power standing by him, i. e. remaining. Forcellini quotes the half-line of Vergil, *Aen.* II. 22: *Priami dum regna manebant*, as conveying the same meaning as these words. *Barbarica*, foreign, i. e. Phrygian; for πᾶς μὴ Ἑλλήν βαρβαρος.

Priamo. Dative of disadvantage. C. 151, note.

Evitari. An old word derived from *vita*, signifying *to be deprived of life*.—Notice the alliteration (C. 305) in *vi vitam evitari*; a figure of which the old Roman poets were very fond. Kühner cites *infra*, xlv. 105, *Vidi, videre*, etc.; from Accius, *paratam pestem ut participet parem*, and *acrem aciem inclinatam*; from Ennius, *Ex opibus summis opis egens*,—*auxilio exsili*,—*urbe orba sum*,—*fana flamma deflagrata*,—*O pater, O patria, O Priami domus*,—and *major mihi moles, majus miscendum malum*. All these occur in verses quoted by Cicero in the Tusculan Disputations. (See Munk's *Metres of the Greeks and Romans*, tr. by Beck and Felton, p. 23.) In the three lines *Haec . . . turpari*, observe the ὁμοσιτέλευτον, or similarity of endings, which we find also in the lines *supra*, xxviii. 69. (See Munk's *Metres*, p. 24.)

Quasi quicquam. Ironical sentences introduced by *quasi* imply a negative meaning, and hence the pronouns *quisquam* and *ullus* are used with them (and not *aliquis* or *quispiam*), when the negation is *universal* and relates to the whole proposition. C. 119, 5; M. 494. The same rule applies to **quasi certi quicquam** (§ 86), and **quasi quisquam** (§ 92).

Ista vi: qua Priamus vita privatus est (*Priamo vitam evitari*). That “vi” on which you have rung the changes three times.

Quod, now; generally taken as an acc. of specification, but regarded by some (Ritschl; R. 536) as an old ablative.

Talem . . amisisset, *he would have escaped such a catastrophe altogether*; i. e. expugnatam Trojam non vidisset. *Talem*, a conjecture of Bentley, approved by Moser, Wesenberg, Kühner, Baiter, Heine; the MSS. *tamen*.

86. Pompeio melius est factum = *Pompeius convalluit*, “es ist besser mit ihm geworden.”

Aegrotaret. Wolf explains well the force of this imperfect: “aegrotantes convalescere solent *inter aegrotandum*.”

Coronati . . . fuerunt. To manifest their joy.

Nimirum etiam Puteolani, *of course the people of Puteoli also*. *Nimirum* often introduces, as here, a sportive or ironical remark. The smaller city Puteoli imitated, very naturally, its larger neighbor Neapolis.

Vulgo . . . gratulabantur. The third person plural is used without a defined subject . . . when the adverb *vulgo* is introduced, to express what persons in general do. Cic. *N. D.* III. 17: Saturnum maxime *vulgo colunt* ad occidentem. M. 211. a, Obs. 2. Kühner thus accounts for the use of the imperfect *gratulabantur* in connection with *coronati fuerunt*: “The thing of principal importance is indicated by the perfect *fuerunt*, the secondary proposition by the imperfect *gratulabantur*; as if it had been said, *coronati N. fuerunt, dum vulgo ex*

opp. p. gratulabantur." A more simple explanation is that the imperfect here denotes *continuance*, as the towns kept sending in their congratulations in succession.

Fortunatum. I. e. indicating his good fortune.

Socero. C. Julius Cæsar, whose daughter Julia was the wife of Pompey.

Non liberi defleti. He would not have bewailed the fate of his children, at the thought of the evils in which his fall would involve them. Orelli and Moser, *deleti*. Kühner and Heine bracket *non liberi . . . possiderentur*; Baiter brackets *non liberi defleti*.

XXXVI. Evenerunt. Orelli and Moser, *evenerint*.

Proinde quasi. Orelli, Nobbe, Moser, *perinde quasi*.

87. An potest, etc. *But can he, etc.* The sentence introduced by *an* refutes the opinion implied in the preceding sentence, *ita dicant, etc.* C. 258, 13.

Nomen carendi, the word "carere." **Carendi** is a genitive of definition, used instead of an appositive. C. 133, 5. The gerund represents oblique cases of the infinitive.

Valet, holds good.

Num . . . dixerit. Our reading is from the conjecture of Davis, adopted by Tregder, Tischler, Baiter, who, however, substitute *pinnis* for *pennis*. The old editions and most MSS., *num, aut si c. c. a. pennis, sit qui id dixerit?* Kühner, *num aut sic c. c. a. pennis? ecquis id dixerit?* Klotz, *num a. c. c. a. p.?* *Quis id dixerit?*

Habeas. The second person singular of the subjunctive, used of an assumed person representing a single indefinite subject (*you = one, any one*). C. 218; 203, 6; cf. 221. This sentence, introduced by a relative adverb, is equivalent to a conditional sentence; hence the present subjunctive. C. 215, 3.

88. Confirmato illo . . . sit, that being established, —concerning which, if souls are mortal, we cannot doubt, —namely, that there is such an annihilation in death, that,

etc. Kühner calls attention to the use of *quin* with the subjunctive, where we should regularly have the accusative with the infinitive after *confirmato illo*; the construction being accommodated, by a kind of *attraction*, to the form of an interposed secondary proposition (*dubitare non possumus*). There is an instance of the same kind of attraction *supra*, xvii. 40.

Cum habeas, etc. C. 203, 6.

Carere in morte. So the MSS. Reg., Gud. I. II., Brux.; some insert *enim* after *carere*. Orelli, *carere in malo*; Madvig, *malo carere in morte*; Sauppe, Tischer, *ita carere in morte*. Heine brackets *carere . . . malum*. The meaning is: we do not speak of *wanting* (*carere*) in death (i. e. in regard to a dead person), for the dead can have no sense of pain; we speak of *wanting good*, and that is an evil.

Quod refers to *bono carere*.

XXXVII. 89. Si timeretur. C. 215, 4. The imperfect is used, because the action in the protasis is not given as one which had happened and been completed *before* the action in the apodosis, but as *accompanying* it and continuing along with it (C. 215, 4, 2), or perhaps as *wonted*,—*general*, and not particular. The positive assertion would be, *concidit, non enim timebat*.

L. Brutus. L. Junius Brutus, who expelled the Tarquins.

Pater Decius . . . filius . . . nepos. The three Decii, when their troops began to give way, bade the priest devote them and the army of the enemy to destruction, according to the formula prescribed by the pontifex maximus, then rushed into the thickest of the fight, and were slain;—the elder in the great Latin war, the son in the battle of Sentinum, B. C. 295, while fighting against the Samnites, Umbri, Etrusci, and Galli, and the grandson in the war against Pyrrhus, according to some authorities; others, however, say that he survived this war.

Scipiones. The brothers P. Cornelius and Cn. Cornelius Calvus, who were slain in battle by the Carthaginians in Spain, within a month of each other, B. C. 212.

Paulum et Geminum. L. Æmilius Paulus, consul, and Cn. Servilius Geminus, a consular, fell in the disastrous battle of Cannae, B. C. 216.

Marcellum. M. Claudius Marcellus, the conqueror of Syracuse. He was defeated by Hannibal near Venusia, B. C. 208, and slain in the battle.

Litāna. A large forest on the Apennines, in Cisalpine Gaul, near Mutina. The penult is short, after the analogy of other Celtic names. This reading is a conjecture of Menke, generally adopted. The best MSS. *Latina*; some editors read *Latini*.

Albinum. L. Postumius Albinus, who was killed in battle by the Boii, B. C. 216, soon after the battle at Cannae. Liv. xxiii. 24.

Lucania. A district in lower Italy. Kühner, after many MSS., reads *Lucani*.

Gracchum. Tib. Sempronius Gracchus, a distinguished general of the second Punic war. He was slain B. C. 212.

90. At id ipsum. *At* introduces a supposed remark of an objector; it may be translated *but, you will say*.

Quamquam hoc . . . saepe. Scil. *dico*.

Sed eo, yet I do it for this reason.

Contractio, shrinking.

Nec pluris . . . captam, and that Marcus (Eurius) Camillus now cares no more for this civil war, than I, in his lifetime (when I was not yet born), cared for the capture of Rome (by the Gauls under Brennus). Pluris facere. See note on *quanti facias*, § 39.

Fecerim. C. 223, 5, note.

Cur igitur et Camillus doleret, . . . et ego doleam? *Why then would both Camillus have mourned, etc., and should I mourn?* C. 215, 4, 1; 215, 3, n. 2.

In *doleret* and *si putaret* we have the *imperfect* subjunctive both in the protasis and the apodosis, instead of the pluperfect, and in *doleam* and *putem* the present instead of the imperfect, for liveliness' sake. Ellendt's explanation (*de Enunciatt. Conditionall.*, p. 39), "praesens res ponitur, quia praecise dicitur pro *cur doleret, si dolere posset*, quod nunc non potest, cum sit mortuus," and Kühner's, in his rather obscure note on the passage (though preferred by Moser to Ellendt's), are forced and inadequate. See Z. 525; M. 347, Obs. 2.

Ad decem millia annorum, *after ten thousand years*. See Hand's *Tursellinus*, I. p. 88; Nägelsbach, *Lat. Stil.* p. 341.

Urbem . . . potituram. C. 167, 2.—This reading is sufficiently well established by the authority of the best MSS. and old editors. Nobbe, Orelli (in his additions to Wolf's *Vorlesungen*), Baiter, Heine, prefer *urbe*. "The verb *potiri*," says Kühner, "is often, in writers of the golden age, construed with the accusative of the place which any one storms or captures. Undoubtedly this construction occurred much more frequently than it is now met with in editions: for in many places in the writings of Cicero the ablative has been brought in by editors, against the authority of the MSS." The objection urged against our reading, on account of the repetition of the syllables *um, em, am*, Kühner answers thus: "Commentators upon the ancient writers often have more delicate ears than the ancients themselves. Cicero did not scruple to write in this manner: *Acad.* I. 7: *quoniam quibusnam quisquam enuntiare*: and *N. D.* I. 29: *quam tibi illam nostram Sospitam, quam tu nunquam, cett.*"

Sensu, salute. Ablative of that *in accordance with which*, a form of the ablative of means. C. 166, 4.

XXXVIII. 91. Quo minus consulat. C. 210, 2. What is the difference of meaning between *consulere alicui* and *consulere aliquem*?

In omne tempus, for all time.

Cujus sensum habiturus non sit, although he will have no perception of it. Concessive subjunctive. C. 225.

Licet judicantem moliri. Cf. *Tusc. V. xv. 44: quibus abundantem licet esse miserum: De Fato, XV.: superiora repetentem regredi. . . . licet.* The accusative is used when *licet* does not refer to a particular person, but to an *indefinite* one implied in the participle. **Judicantem, one who believes.**

Quam sensurus sit, quam consequatur. Subjunctive of the reason. **Consequi = una sequi.**

Etiam si tu id non agas, even if you are not aiming at it. A very natural use of the second person, although the other verbs in the sentence are in the third. Cf. *Pro Ligur. ix. 28: erat enim amentis, cū aciem videres, cogitare.*

Si se sic habet. A conjecture of Bake, adopted by Kühner, Tischer, Baiter, Heine. The best MSS., *se sic habet.*

Ut nihil. Ut, as.

Alteri, the latter (referring to mortuos); alteros, the former (vivos). A similar sentiment to the one here expressed is found in a work falsely attributed to the Athenian philosopher Æschines: Θάνατος περὶ τοὺς ζῶντας οὐκ ἔστιν, οἱ δὲ ἀποθανόντες οὐκ εἰσὶν· ὥστε οὔτε περὶ σε νῦν ἔστιν, οὐ γὰρ τέθνηκας· οὔτε, εἴ τι πάθοις, ἔσται περὶ σε, σὺ γὰρ οὐκ ἔση.

Attinget. Kühner says: "Futurum cum ironia aliqua mihi videtur positum esse, ut haec fere vis insit: *alteros credo non attinget mors.*"

92. Somni simillimam. So Homer, *Il. XI. 242, of a dead person, κοιμήσατο χάκρον ἔπνον; XIV. 231, ὕπνω κασιγνήτῳ Θανάτοιο.* Cf. *Plat. Apol. Socr. Tischer. Moser* cites the lines of Ovid:—

Stulte, quid est somnus, gelidae nisi mortis imago?

Longa quiescendi tempora fata dabunt.

Sues. Keil proposes *sui*, which Tischer, Baiter, Heine adopt. .

Non modo ipse, *much less he himself*. *Ips*e refers to *quisquam*. "*Non modo* (*non solum*) may be put after the leading clause, in order to indicate that of which the assertion naturally holds first and most of all; *Secundas etiam res nostras, non modo adversas, pertimescebam* (Cic. *ad Fam.* IV. 14), 'and not only.' If the leading assertion be negative (*non, ne . . . quidem*), *non modo* expresses what is denied still more strongly ('*much less*,' 'to say nothing of')." M. 461, Obs. 3. See Z. 724. b. *Non modo*, then, (like *nedum*.) is used after the leading clause, both in *affirmative* assertions, as in the sentence cited by Madvig, and in *negative* assertions, as in our passage.

Ut, since the time that. F. A. Wolf.

Opinor. Ironical, like *credo*.

Qui est mons Cariae. This sentence, like several others in this book, has been considered by some editors as a *gloss*, introduced by a transcriber for the purpose of explanation. But the best editors receive it without hesitation. "Orellius monuit: ejusmodi explicationes addi a Cicerone partim doctrinae ostentandae causa, partim ut minus doctis aliquid explicet: qualia hodie in Annotationibus addere solemus, quibus veteres scriptores abstinebant."

Laboret, i. e. is eclipsed.

XXXIX. 93. Quod tandem tempus? Sc. *ante*. The preposition is supplied from the preceding clause, as often in incomplete relative and interrogative sentences. Cf. *Tusc.* III. xvii. 37: *Traducis cogitationes meas ad voluptates. Quas?* Corporis, *credo*. In *Pison.* xxxvii. 91: *Arsinoen, Stratum, Naupactum . . . fateris ab hostibus esse captas. Quibus autem hostibus?* Nempe *iis*, quos, etc. *De Rep.* I. xxxvi. 56: *A Jove incipiendum putat. Quo Jove?*

Nulla praestitutā die, *without fixing any date for payment*. C. 187, 3; M. 416, Obs. 3. The preposition *sine* is never used with the gerund.

Querare. C. 223, 3; A. 320, a; G. 634; M. 365; Z. 562.

Exegit. On *exigere*, *to demand back*, cf. *De Off.* ii. 18: *cū in dando munificum esse, tum in exigendo non acerbum*.

Inquit. "Scil. *adversarius* vel aliquis."

At id quidem. So Moser, Kühner, Baiter, Heine, and the best MSS. Others add *ipsum*.

Multo saepius . . . Troilum. Troilus, a son of Priam, who fell by the hands of Achilles. Verg. *Aen.* I. 475: *Infelix puer atque impar congressus Achilli*. On the sentiment, compare these lines from an ancient sepulchral inscription (Fabretti, p. 377):

Perpetuo talis gemitu lacrymisque colenda,

Infelix, aevo tam cito quae caruit;

An felix, aegrae potius subducta senectae:

Sic Hecuba flevit Penthesilea minus.

94. Cur? Nam, etc. The sense is: *Cur eorum, qui exacta aetate moriuntur, fortunam laudemus, nulla est causa; nam nulli aetati vita jucundior potest esse, quam senectuti*.

Aetate, *active life*; the vigorous period of life.

Ut cetera auferat. *Ut = even if; however it may*. C. 204, 2.

Modo . . . assecuta est. The verse is trochaic tetrameter catalectic. C. 290, 2.—*Modo = just now; a little while ago*. Those who but just now were boys, just now youths.—*Pucros*, dissyllable.—*Adullescentes*. "*Adullescentia complectitur h. l. virilem quoque aetatem, quae de Sen. xx. constans et media dicitur*. Sic *de Sen.* ii. 4: *Citius adullescentiae senectus, quam pueritiae adullescentia obrepit*. Scilicet Romani dicebantur *pueri* usque ad sextum decimum vel septimum decimum annum, quo, deposita toga praetexta, induebant togam virilem; *adu-*

lescentes usque ad annum quadragesimum; *viri* usque ad annum sexagesimum; tum *senex*." Kühner.

Hypānis. Now the Bog.

Quae unum diem vivant. Subjunctive, as part of the assertion of Aristotle. C. 228, 1. See Aristot. *H. An.* V. 19; Plin. *H. N.* xi. 36.

Decrepita. The word *decrepitus* in this passage is a ἀπαξ λεγόμενον in Cicero. Moser.

In eadem . . . brevitatē. "An elegant use of the ablative with *in*, instead of the *genitive* or *ablative of quality*." So Tusc. III. xviii. 42: Quae sequuntur, *in eadem sententia sunt* (h. e. ejusdem sententiae). *De Finn.* II. xiv. 47: quantum (genus honestorum) *et in eadem pulchritudine*, etc. Cf. Hand. *Tursel.* III. p. 259.

Qua illae bestiolae. "For *in qua*. The preposition is usually omitted before a relative pronoun, when it has been placed before the demonstrative pronoun next preceding. Nep. *Cimon.* iii. 1: incidit *in eandem invidiam, quam* pater suus. *Infra*, xlv. 111: *in iis malis, quibus* vulgo opinantur. . . . But when the relation of the preposition in the two members is different, it must be repeated, as *infra*, xlii. 102: de qua Socrates quidem quid senserit, apparet *in eo libro, in quo* moritur. A similar omission of the preposition is very common in Greek: Xen. *Symp.* 4, 1: ἐν τῷ χρόνῳ ᾧ ὁμῶν ἀκούω." Kühner. Cf. *quod tandem tempus*, § 93, where see the note.

XL. 95. Levius . . . levitati. A play upon words; as *Lael.* xxiii. 87: Quis tam esset *ferreus*, qui eam vitam *ferre* posset? *Cat. Maj.* xi. 38: *Sensim sine sensu* aetas *senescit*. Orelli and Baiter, after Bentley, *lenius*.

Totamque . . . ac . . . et . . . ac . . . et. An instructive example of the use of conjunctions. The whole sentence is united to the preceding one by *-que*, its distinct parts are connected together by *et*, and their subordinate members by *ac*. Tischer. So also Kühner: "*-que* adjungit et complet; *ac* vel *atque* augeat; *et* disjungit."

Totam vim bene vivendi, *the whole significance* (the whole idea) *of a good life*. **Vis** serves to make a noun of *bene vivere*. See Nägelsbach *Stilistik*, p. 85.

Chaldaeorum = *astrologers*.

96. Pendemus animis. C. 148, 3. See Kühner's note on Cic. *Tusc.* IV. xvi. 35.

Theramenes. A leading member of the oligarchical government of the Four Hundred at Athens, B. c. 411. He was chosen one of the Thirty Tyrants, B. c. 404; but, becoming odious to his colleagues on account of his opposition to their tyrannical schemes, was put to death by their command.

Legimus. Xen. *Hell.* II. 3.

Non miserabiliter. Cf. Milton, *Samson Agonistes* 1721 sqq.:

"Nothing is here for tears, nothing to wail
Or knock the breast, no weakness, no contempt,
Dispraise, or blame, nothing but well and fair,
And what may quiet us in a death so noble."

Ut sitiens, *as if thirsty*.

Obduxisset = *absorbuisset, had drunk the poison down*.

Reliquum sic e poculo ejecit, ut id resonaret. Theramenes, "when he had drunk the hemlock (B. c. 404), dashed out the last drops of the cup as if he were playing the game of the *κότταβος*, exclaiming, 'This to the health of the lovely Critias!'"—On the *cottabos*, see Smith's *Diet. of Antiq.*, p. 366.

Critiae, qui in eum fuerat taeterrimus. Critias, one of the Thirty Tyrants, took the lead in the prosecution of Theramenes.

Praebiberat = *propinaverat*; a ἀπαξ λεγόμενον in Cicero.

Quae brevi consecuta est (*erfolgte*). In less than a year after the condemnation of Theramenes, Critias was slain at the battle of Munchia (403 B. c.).

97. Vadit enim. *Enim* is found in the best MSS.,

but unnecessarily omitted by Orelli and suspected by Seyffert and Lachmann. It suggests some ellipsis, like *at mors malum non est judicanda* (Kühner), for which it introduces the reason.

In verbo **vadit** inest significatio *animose eundi*. Moser.

In eundem carcerem atque in eundem . . . scyphum. Translate *in* in both cases by *unto*. Socrates drank the hemlock B. C. 399.

Plato. Apol. Socr. xxxii., xxxiii. Cicero's translation is a very free one, and omits some parts of the original. Orelli and Moser commend F. A. Wolf's elegant Latin version of the Apology in his edition of this work of Plato, published at Berlin in 1812.

XLI. Evenire. Notice the present tense. The clause *quod mittar ad mortem* is the subject of this infinitive (C. 233); and the compound clause *bene . . . mortem* depends, as an acc. with the infinitive, on *magna me spes tenet* (C. 238, a).

98. Tene . . . venire . . . convenireque. A substantive clause, properly the subject of *mediocris videri potest?* the question being indicated by *-ne*. But the sentence being long, we have an *anacoluthia*, and the subject is repeated by an appositive, *haec peregrinatio*.

Triptoleмум. Plato, in the passage here translated by Cicero, represents Socrates as speaking in accordance with a belief of the common people of Attica, in naming Triptolemus in connection with the three well-known judges of the shades, Minos, Rhadamanthus, and Æacus. Triptolemus was thought, not only to have taught the Athenians agriculture, but also to have enacted the wisest laws. Another reason which led Socrates to place him among the judges is, it is said, the fact that he was a king distinguished for his justice, as appears from the words of Plato: Μίνως τε καὶ Ῥαδάμανθος καὶ Αἰακὸς καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ.

Orpheo: According to the legends, "Orpheus was son

of the Muse Calliope and Œgeus, a Thracian river god, or some other equally mysterious father, and disputes with Amphion the merit of first instructing his countrymen in the use of the lyre." "He may be considered as the type of the religious or sacerdotal element of primeval poetry." Mure's *History of Greek Literature*, I. 155-158.

Musæo. "Musæus is variously designated son of Orpheus, Linus, and Eumolpus . . . His only recorded mother is Selene, or the moon. He usually ranks as a Thracian; sometimes, however, from his fame and influence being chiefly connected with Attica, as an Athenian . . . His mythical dignity receives an important accession from the honors paid him by Virgil, who represents him in the Shades surrounded by a crowd of disciples, his authority over whom is indicated by the superior height of his stature (*Æn.* VI. 667). This seems to imply that the Latin poet attributed a greater extent or reality to his influence, probably owing to his connection with Athens, than to that of the other sages or civilizers of primitive Greece." Mure's *Hist. Gr. Lit.*, I. 159, 160.

Palamedem. Palamedes, the son of Nauplius, king of Eubœa, joined the Greeks in their expedition against Troy; but Agamemnon, Diomedes, and Ulysses, envious of his fame, brought against him a false accusation of treachery, and thereupon caused him to be stoned to death. When he was led to execution, he exclaimed, "Truth, I lament thee, for thou hast died even before me."

Ajacem. After the death of Achilles, Ulysses contended for his armor with the Telamonian Ajax, and gained the prize. The disappointment of Ajax brought on a violent madness, in which he put an end to his life. As Ulysses obtained the armor through an unjust decision of the judges, Cicero includes Ajax among those *judicio iniquo circumventos*.

Temptarem, I would try, prove, *test*.

Summi regis. Agamemnon.

Ulixi. On this genitive in *l*, see C. 33; Z. 61, 1.

Sisyphi. A king of Corinth, whose punishment in the lower world is well known. He was notorious for his cunning.

Ne timueritis. C. 203, 7; H. 484, IV. n. 1; A. 266, b; G. 256, 2; B. 1114; 1198.

99. Extremo, than his last words; *the end of his speech.*

XLII. Ne, surely, verily. Wrongly written *nae*.

Suum illud, that well-known principle of his.

100. Ut nihil censeamus esse malum, quod sit a natura datum omnibus. There is a similar sentiment in the words of Schiller, commended by the author of *Friends in Council* as "very noble and full of faith," — "Death cannot be an evil, because it is universal."

Mors si est misera. Notice how emphatic *mors* is made by its position. C. 260, 1.

Possem. For the *tense*, see note on *auderemus*, iv. 7.

Qui . . . fuerit. Subjunctive of the reason.

101. Cato. In his *Origines*. Cf. *De Senect.* xx.

In quos Simonides. Simonides of Ceos.

Dic . . . obsequimur. Take *Spartae* as in the dative. The original epigram is thus cited by Herodotus, VII. 228:

'Ω ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
Κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.

A different reading is given in the Anthology (III. v.), the Oration of Lysurgus κατὰ Λεωκράτους, and Strabo IX., as follows:

'Ω ξεῖν', ἀγγεῖλον Λακεδαιμονίοις, ὅτι τῇδε
Κείμεθα τοῖς κείνων πειθόμενοι νομίμοις.

Schiller, *Spaziergang*:

"Wanderer, kommst du nach Sparta, verkündige dorten,
du habest

Uns hier liegen gesehen, wie das Gesetz es befahl."

The following version, more quaint than elegant, is taken from an old German translation of the Tusculan Disputations, which Moser discovered among the MSS. preserved in the University of Heidelberg (Moser's ed. *Tusc. Disp.* I., p. xxvi.):

“Sag, frembder gast, dem Spartenn land,
Wir liegen fast hie inn dem sannd,
Dass wir so schon inn dem gefecht
Gehalten hon satzung unnd recht.”

Dum . . . obsequimur. C. 214, 1, note 2; 189, 6, 2. “The conjunction *dum*, even if the predicate of the main proposition is expressed in past time, is usually joined by the poets, or in oblique narration, with the *present indicative*, to make the narration more lively, when it is signified that not the whole time through which the statement of the principal proposition is predicated, but only a part of it, is included. When, however, the predicate of each proposition fills the same space of time, *dum* is joined with the *imperfect*. Hence we read properly below, *fuit haec gens fortis, dum Lycurgi leges vigeabant* (not *vigent*).” With the present *while*, with the imperfect *so long as*.

Quid . . . vigeabant. These two clauses are bracketed by Kühner, Tischler, Heine, and omitted by Baiter, as glosses. But it is not impossible that they came from Cicero, who may have put for the first part of the words of Leonidas (τοῖς δὲ στρατιώταις παρήγγειλεν ἀριστοποιεῖσθαι ὥς ἐν ᾧδον δειπνησομένων), more general terms.

Pergite, On! “Vorwärts!”

Unus. Dieneceus. See Herodotus, VII. 226.

102. Mortem. So the best recent editors, although the best MSS. have *morte*.

XLIII. Esto. The force of this imperative may be given by the phrase, *I grant it*. It is a formula of concession, like the Greek *εἰεν*.

The connection of thought is this: I grant that in those cases of brave and hardy Spartans much may be attributed to the effect of the severe discipline in which they had been trained. But I will bring you an example of equal hardihood from the ranks of studious philosophers.

Spartiatæ. This form, and *Lacedaemonii*, but not *Spartani*, are used in good prose.

Theodorum. Theodorus of Cyrene, the atheist. Cf. *Nat. Deor.* I. i. 2, xxiii. 63, xlii. 117.

Lysimachus. King of Thracia and Macedonia, B. C. 286.

Humine an sublime. Paronomasia. C. 305. In the Greek, ἡπὲρ γῆς ἢ ὑπὸ γῆς.—**Ne** is the interrogative particle. C. 258, 6.

Humatio, *interment*; **sepultura**, *funeral rites*.

In eo libro. The *Phaedo* of Plato.

103. Ut tibi videbitur. Kühner, *videtur*.

Sepelito. C. 247, 2, note; Z. 583. The imperative future is very appropriately used in this passage, the idea being. Find me first, and then bury me.

Vestrum. The forms *nostrum* and *vestrum* of the genitives of *nos* and *vos* are used as partitive genitives. C. 57, 6; Z. 431.

Qui . . . permiserit, et . . . ostenderit. Subjunctive of the reason.

Hoc toto genere, *anything of this kind*.

104. Diogenes. The celebrated Cynic philosopher, who lived in the time of Alexander the Great.

Asperius. Scil. *id exprimens*, implied in *jussit*.

Qui. The interrogative adverb. C. 62, 9.

Anaxagoras. This celebrated philosopher, the friend and teacher of Euripides and Pericles, was banished from Athens on a charge of impiety, and retired to Lampsacus. He believed the deity to be a *νοῦς* or intelligence acting for ends.

Cùm moreretur. When he was dying,—was at the point of death. Cf. *De Divin.* II. lxvi. 135.

Clazomēnas in patriam. C. 130, 1 and 2.

Si quid accidisset. By euphemism for *si mortuus esset*. For the ancients, influenced by a refined and elegant feeling, abstained as much as possible from words of ill omen, and were accustomed to express an unpleasant or mournful thing by a word of milder signification. Hence, dreading the word *mori*, in place of it they said *vita excedere*, *decedere*, or simply *decedere*, *vita fungi*, *defungi*, and the like. The expressions, *si quid mihi acciderit*, or *ei quid humani mihi evenierit*, *si quid mihi humanum contigerit*, or *si quid mihi humanitus acciderit*, correspond to the Greek *ἢν τι πάθω*. Kühner.

Undique . . . viae est. Πανταχόθεν, ἕθεν, ὁμοία ἐστὶν ἢ εἰς ἄδον κατὰ, βασίς. Diog. Laert. II. § 11.—**Tantundem viae**, *the same length of journey*.

Totaque. -Que = in short; *ut paucis complectar*. So *supra*, xxvi. 64: *eademque ab animo*.

Ratione, theory; matter.

XLIV. 105. Trahit Hectorem . . . Achilles. *Iliad*, XXII. 395 sqq.

Illa. Andromache.

Vidi . . . raptarier. From the Andromache Aechmalōtis of Ennius. The verse is iambic trimeter. C. 296, 2.—**Passa.** Supply *sum*. Baiter and Heine read *sum passa*, after Ribbeck's conjecture.—**Hectorem.** The second syllable is lengthened because the arsis falls upon it, for which reason the liquid *r* is doubled in pronunciation. The older Latin poets sometimes make *o*, in the oblique cases of Greek nouns in *ωρ*, *long*, after the analogy of *quaestor*, *praetor*.

Accius (or Attius). An early Roman tragedian, “particularly praised for the strength and vigor of his language, and the sublimity of his thoughts.” The verse is from his *Achilles*.

Aliquando = *nunc tandem*, as *supra*, i. 1. To be construed with *sapiens*.

Immo abstuli. The verse is trochaic tetrameter catalectic. C. 290, 2. Read *enim* in *enimvero* as one syllable. So Terence, *Andr.* I. i. 64:

Quicquam ád tinere: enimvéro spectatúm | satis.

Hec. IV. iv. 51:

Enimvéro prorsus jám | tace're nón | queo.

Hectora traxisti. So almost all the MSS., and most editors. Wolf, Schütz, Moser, and Klotz, *Hectorem*, which form Cicero uses in every other passage in his prose. But he varies between the Greek and Latin forms in other words also, as *Nesida* and *Nesidem*, *tyrranida* and *tyrannidem*.

106. Ecce alius. Probably Deiphilus, son of the Thracian king Polymnestor and Iliona, daughter of Priam. According to the tradition followed by Pacuvius in his tragedy of Iliona, from which the following verses are taken, he was killed by his own father, who thought him to be Polydorus, the son of Priam.

Mater volucresque. The verse is trochaic tetrameter acatalectic. C. 290, 1.

Suspensam. Some of the best MSS. have *suspensio*, which Baiter and Heine adopt, taking *somno suspensio* to mean *in anxious* (or disturbed, *restless*) *sleep*. **Mei** is to be pronounced as one syllable. To complete the second verse, some word must be inserted between **natum** and **prius**. Bentley happily proposes *tuum*.

Pressis et flebilibus modis, *in slow and mournful measures.*

Qui inferant. *Qui* = *tales qui*.

Theatris. "*Theatrum* significat spectatores. *De Orat.* III. l. 195: *theatra tota reclamant.*"

Neu divexarier. The verse is trochaic tetrameter acatalectic. Cicero, *infra*, calls these lines *septenarios*; but they are octonarian, as consisting of eight complete feet. Cicero's error may have arisen from the fact that the catalectic tetrameter, which the Romans called septenarian, was much more used.

Neu reliquias semesas sieris. A conjecture of Seyffert, adopted by Kühner. The best MSS. give *neu relinquiās semiassi reis*. Baiter, after Ribbeck, *neu reliquias, quæso, meas sieris*. **Semesas**, half-consumed; either *half wasted away*, or *half devoured* by the wild beasts.—**Sieris** = *siveris* from *sino*. C. 84, 7 (end).—**Divexarier.** C. 84, 6.

107. Non intellego quid metuat, cū tam bonos septenarios fundat ad tibiam. Cicero's criticism, if valid, applies to the dramatic art of the Romans itself. Compare Thomas Carlyle on "The Opera," in the "Keepsake" for 1852. (As republished in Carlyle's "Critical and Miscellaneous Essays," some of the best things in the paper are omitted.)

Cū poeniuntur, *when* (we see on the stage) *many punish*, etc. *Poeniri* and *puniri* occur often in Cicero as deponent.

Apud Ennium. In his tragedy of Thyestes.

Ipse atro. The verse is trochaic tetrameter acatalectic. C. 290, 1.

Quam essent dura So the MSS. Orelli, *quæ e. d.* Baiter and Heine, after Wesenberg, *quæ e. d., s. s., nulla sunt sine sensu*.

Nulla sine sensu. *They are nothing if he feels them not.*

Neque malis. The verse is trochaic tetrameter catalectic. C. 290, 2.

Neque habeat, *and may he not have*, etc.

Recipiat for *recipiat se*, as in Plautus, *Mercat.* II. iv. 30: *Actutum face cum præda ut recipias for domum redeas*. *Rud.* III. vi. 42: *Dum recipis for dum redis*.

Bacchid. II. iii. 60: *Rursum in portum recipimus*. We sometimes find the same use of this verb in good prose-writers, but only with the gerund and in reference to military movements, as *Cæs. Bel. Gal.* 1. xlviii.: *Si quo erat longius procedendum aut celerius recipiendum*. "*Vertere*," says Kühner, "is in like manner used for *verti*, *mutare* for *mutari*, *στρέφειν* for *στρέφεσθαι*; and, as a general rule, active verbs containing the idea of *motion* are often used with an intransitive or reflexive signification." Compare the use of *convertebat* for *se convertebat*, Cicero's *Brutus*, xxxviii. 141; *vertisse* for *se vertisse*, *Liv.* II. iii.

Pelopis. Pelops, the father of Thyestes and Atreus.

Qui non erudierit . . . nec docuerit, *not to have instructed his son* (i. e. Thyestes) *nor taught him*; or, *that he did not instruct*, etc. C. 224; II. 517; A. 320, e; 321, b; G. 636; B. 1251.

XLV. 108. Aegyptii. See Herodotus, II. 86 sqq. *Silius Italicus*, XIII. 474:

Aegyptia tellus

claudit odorato post funus stantia saxo
corpora, et a mensis exsanguem haud separat umbram.

Persae. See Herodotus, I. 140, III. 16; Strabo, XV.

Nisi . . . sint laniata. Klotz observes that the subjunctive is used because, on account of the words *mos est*, the sentiment is expressed in accordance with the thought of the Magi. Constantly, in those secondary propositions which are connected with the infinitive, the subjunctive is used. Kühner.

Pro sua quisque facultate = *quantum cujusque facultates aut opes patiuntur*.

Chrysippus. A Stoic philosopher, born B. C. 280. "Disliking the Academic scepticism, he became one of the most strenuous supporters of the principle, that knowledge is attainable and may be established on certain foundations.

Hence, though not the founder of the Stoic school, he was the first person who based its doctrines on a plausible system of reasoning, so that it was said, 'If Chrysippus had not existed, the Porch could not have been.'"

Ut est in omni historia curiosus, *as he is diligent in every investigation*. The signification of *historia* here is the same as that in which its Greek sister, *ιστορία*, is often used.

In nobis . . . in nostris, *in our own case, . . . in the case of our friends*.

Ita tamen, ut. The rites of sepulture should be attended to (*non neglegendus*), *in such a way, however, that* we who live should be conscious that the bodies of the dead are conscious of nothing.

109. Munere, work, task.

Multa . . . tempestiva fuerunt = *multae mihi fuerunt opportunitates (fit occasions) moriendi*. Cf. Cic. *Phil.* i. 15, 38: *mihi fere satis est quod vixi, vel ad aetatem vel ad gloriam*.

Quam . . . obire, *and would that I could have met with it!*—**Potuissem**. C. 203, 2; H. 483, 1, 2; A. 267; 267, b; G. 254; 253; B. 1195, 1196; Z. 571.

Cumulata erant, i. e. *had been fully discharged*.

Cum fortuna bella restabant. "Conflictandum adhuc erat cum fortuna."

Laudis et gloriae. C. 133, 5. Epexegetical genitives, defining *bonis*. Cf. *gloriae*, § 34.

Virtutem tamquam umbra sequitur. Seneca, *Ep.* lxxix. 11: *Gloria umbra virtutis est, etiam invitos comitabitur*.

XLVI. 110. Verum. Adjective.

Quoquo modo hoc accipietur, *in whatever way this argument of mine shall be received*; i. e. even if men pronounce it unphilosophical. Nobbe, and old editors, *accipiat*; but our reading is found in the best MSS., and sanctioned by Orelli, Moser, Kühner, Baiter, Heine.

Publicae disciplinae, of the constitution of the state.

Salamina. So Manutius, Wolf, Baiter, Heine. The MSS. *Salaminam*; Wesenberg, Kühner, *Salaminem*.

Tropaei=*victoriae*, as Nep. *Them.* 5. 3: Haec (sc. *Salaminia*) altera victoria, quae cum *Marathonio* possit comparari *tropaeo*. Sil. Ital. xiv. 282: *Salaminia* *tropaeis*. Aristoph. *Equit.* 1334: τοῦ Μαραθῶνι τροπαίου. But translate literally.

Baeotia. This adjective is here used because there were Leuctras also in Arcadia and Laconia.

Curium. M'. Curius Dentatus, the conqueror of Pyrrhus.

Fabricium. C. Fabricius Luscinus, "one of the most popular heroes of the Roman annals, who, like Cincinnatus and Curius, is the representative of the poverty and honesty of the good old times."

Calatinum. See *supra*, vii. 13.—**Duo Scipiones.** Cn. and Publius. *Supra*, xxxvii. 89.—**Maximum.** Q. Fabius Maximus Verrucosus, Cunctator.—**Marcellum.** M. Claudius Marcellus. *Supra*, xxxvii. 89.—**Paulum.** L. Aemilius Paulus, who fell at Cannæ.—**Catonem.** M. Porcius Cato, Sapiens, Censorius.—**Laelium.** C. Laelius, Sapiens.

Res feret. Lambinus and the best editors. The best MSS. *referet*.

Aut . . . aut. The second *aut* means *or at least*, as not unfrequently; cf. § 1: *aut omnino aut magna ex parte*.

Decessio, the *decrease, diminution*; "ihre Abnahme."

111. Diagoras. Very celebrated for his victories in the Grecian games. See Pindar, *Olymp.* VII.

Duo suos filios, *two of his sons* (not *his two sons*).

Non enim in caelum adscensurus es. "H. e. summam hominis felicitatem nactus es, nec majore poteris potiri." Cf. Pind. *Pyth.* X. 27: Ὁ χαλκίος οὐρανὸς οὐ ποτ' ἀμπαρὸς αὐτῷ.

Et nimium fortasse. *Nimium magna*, i. e. *majora*,

quam re vera sunt. Kühner. Cf. *Tusc.* II. xvii. 41; *pro Flac.* xiii. 31.

Inutile, *hazardous, dangerous.* As *De Off.* II. xiv. 49: *seditiosum et inutilem civem.* Horat. *Carm.* II. xxiv. 48: *aurum inutile, summi materiem mali.* Litotes. C. 305.

Ut mihi videbar, *as it seemed to me.* C. 245; 245, 2; M. 400, a, Obs.

Nosmet ipsos amare, "scil. magis quam eos quos amimus." *Lael.* iii. 10: Nihil mali accidisse Scipioni, puto; mihi accidit, si quid accidit; suis autem incommotis graviter angi, non amicum, sed se ipsum amantis est. *Brut.* i. 4: Illius (Hortensii) vero mortis opportunitatem benevolentia potius quam misericordia prosequamur, ut, quotiescumque de clarissimo et beatissimo viro cogitemus, illum potius quam nosmet ipsos diligere videamur. Nam si id dolemus, quod eo jam frui nobis non licet, nostrum est id malum, quod modice feramus, ne id non ad amicitiam sed ad domesticam utilitatem referre videamur.

Quibus (after malis), for *in quibus*.

Longior. Scil. *justo* (Horat. *Sat.* I. i. 57). *Too diffuse, tedious.* C. 53, 1.

XLVII. 112. Perfectum est, ut . . . ducerem. See *supra*, § 7, note on *auderemus*.

Rhetorum epilogum "per breviloquentiam dictum est pro, 'epilogum, quales rhetores componere solent in declamationibus.'"

113. In scholis = *in disputationibus de philosophia.*

Argiae sacerdotis. Cydippe. For the story of Cleobis and Bito, see Herodotus, I. 31.

Bito. Some editions read *Biton*; but "Cicero almost always observes this rule, that Greek proper names in *ωρ*, having the genitive in *ωρος* or *ωρος*, end in the nominative, in Latin, in *o*; those which have in the genitive *ωρος* or *ωρος*, have in the nominative the termination *on*."

Jus, the ritual custom or observance.

Satis. There is a similar use of *assez* in French and *genug* in German.

Praemium. Kühner, *praemii*.

114. Trophonius et Agamēdes. Brothers, and distinguished architects.

Post ejus diei diem tertium. The genitive *ejus diei* depends upon *post diem tertium*, as upon *postridie* in Cæsar's favorite expression *postridie ejus diei*.

Ut illuxit. C. 193, 1; Z. 506. (2); M. 338, b.

Judicavisse. "Scil. *mortem esse optimum homini*."

Quidem, in fact; *what is more*.

Praeter ceteros, *above, more than the others*; not to the exclusion of.

XLVIII. Sileno. Silenus was represented as the constant companion of Dionysus, or Bacchus, whom he is said to have brought up and instructed. "He is described as a jovial old man with a bald head, a puck nose, fat and round, like his wine bag, which he always carried with him, and generally as intoxicated But it is a peculiar feature in his character that he was conceived of also as an inspired prophet, who knew all the past and the most distant future, and as a sage who despised all the gifts of fortune."

Qui dedisse scribitur. C. 245, 1; M. 400, c.

Non nasci, etc. The same sentiment is expressed by Theognis, the famous elegiac and gnomie poet, vv. 543-546:

Πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον,

Μηδ' εἰσιδεῖν ἀνγὰς ὀξέος ἡελίου *

Φύντα θ' ὅπως ὤκιστα πύλας Ἀΐδαο περῆσαι

Καὶ κείσθαι πολλὴν γῆν ἐπαμυσάμενον.

115. Cresphonte. Cresphontes, a king of Messenia, was slain with two of his sons in an insurrection of the nobles, because he favored the popular side. His fate furnished Euripides the subject of a tragedy, some frag-

ments of which are extant. The original of the passage cited by Cicero is this:—

Ἐχρῆν γὰρ ἡμᾶς σύλλογον ποιουμένους
τὸν φύντα θρηνεῖν, εἰς ὃς ἔρχεται κακά·
τὸν δ' αὖ θανόντα καὶ πόνων πεπανμένον
χαίροντας εὐφημοῦντας ἐκπέμπειν δόμων.

Nam nos . . . exsequi. The verse is iambic trimeter.—**Decebat.** C. 196; M. 348, e, Obs. 1.—**Coetus celebrantes.** “Frequenter convenientes. Verg. *Aen.* I. 739: Et vos *O coetum* Tyrii *celebrate frequentes.*”—**Exsequi, to follow to the grave:** whence the noun *exsequiae*.

Consolatione Crantoris. Crantor, an Academic philosopher who flourished B. C. 300, wrote a work *Περὶ Πένθους*, of which Cicero made great use in the third book of the Tusculan Disputations, and in his own *Consolatio*.

Terīnaeum. Of Terīna, a town on the west coast of Bruttium.

Versiculos. Plut. *Consol. ad Apoll.*:

Ἦπον νήπιε Ἠλύσι, ἡλίθιοι φρένες ἀνδρῶν·
Εὐθύνοος κεῖται μοιριδίῳ θανάτῳ·
Οὐκ ἦν γὰρ ζῶειν καλὸν αἰτῷ οὔτε γονεῦσιν.

Potitur with ἵ. C. 97 (p. 148), V. 4, foot-note 4; Z. 210; M. 151, Obs. 3.

Fatorum numine. Some editors read *munere*.

Finiri. Cf. Plin. *Epist.* I. 12: *qui morbo finiuntur*.

116. Causam rebus . . . judicatam, *that the case has been decided by facts.* **Causam,** the question whether death is an evil or a good. **Rebus,** by actual deeds, facts.

Alcidāmas. A Greek rhetorician, the pupil of Gorgias. “He was the last of that sophistical school, with which the only object of eloquence was to please the hearers by the pomp and brilliancy of words.”

Quidem, for example. Adverbium *quidem* a Cicerone addi solet nominibus propriis, ut saepe explicari possit per *ut, velut, ut in exemplum afferam, ita quidem, ut vim*

habeat argumentativam inserviatque sententiae prolatae exemplis illustrandae confirmandaeve. *Supra*, xxii. 51: *Dicæarchus quidem et Aristoxenus . . .* nullum omnino animum esse dixerunt. xxxiii. 80: *Aristoteles quidem ait.* xxxiv. 84: *Callimachi quidem* epigramma. *N. D.* II. vi. 16: *Chrysippus quidem . . .* ea dicit. Kühner.

Erechtheo. Erechtheus II., king of Athens. In the war between the Eleusinians and Athenians, Eumolpus, the son of Poseidon, was slain; whereupon Poseidon demanded the sacrifice of one of the daughters of Erechtheus. When one was drawn by lot, her three sisters resolved to die with her; and Erechtheus himself was killed by Zeus with a flash of lightning at the request of Poseidon.

Codrum. Scil. *laudent, commemorant*, quod facile ex antecedenti *repetunt* elici potest. Kühner. Baiter and Heine bracket the passage *Codrum . . . fore*, as out of the chronological order and not having its own verb. **Codrus**, the last king of Athens. The oracle referred to was given during the invasion of Attica by the Dorians from Peloponnesus. The Athenian king entered the camp of the enemy in disguise, began a quarrel with the soldiers, and was slain in the dispute.

Si esset. Supply *as he would be*, (if, etc.)

Victrices. When the substantive in apposition or in the predicate has two genders, that is chosen which corresponds with the gender of the substantive to be explained. Beck.

Menoceus. A Theban youth, the son of Creon; (in the *Antigone* of Sophocles, he is called Megareus). When the seven Argive heroes marched against Thebes, the prophet Tiresias declared that the city would be preserved if the last of the descendants of Cadmus should devote himself as a sacrifice to the *manes* of that great founder of the Theban state. Menœceus, understanding the oracle to refer to himself, at once put an end to his life.

Qui item. Orelli *qui oraculo*. Some MSS. *qui idem*.

Iphigeniā. The daughter of Agamemnon and Clytemnestra. Agamemnon having slain unawares a stag in the grove of Diana, the goddess in her indignation delayed the Greek fleet at Aulis by contrary winds, when the Greeks wished to sail against Troy. The seer Calchas declared that the goddess must be propitiated by the sacrifice of Iphigenia, and she was accordingly brought to Aulis, under the pretext of being married to Achilles. When she was about to be sacrificed, however, the goddess in pity substituted a stag for the maiden, and bore her in a cloud to Tauris, where she became a priestess in the temple of Diana.

Aulide, at Aulis.

Eliciatur. Supply *sanguis* as the subject, from *sanguine* above.

XLIX. Harmodius et Aristogito. The slayers of Hipparchus, brother of the Athenian tyrant Hippias. For this deed they “obtained among the Athenians of all succeeding generations the character of patriots, deliverers, and martyrs,—names often abused, indeed, but seldom more grossly than in this case. Their deed of murderous vengeance formed a favorite subject of drinking songs.” For one of these roundelays see Felton’s Greek Reader, p. 170.

In ore. To be construed with **viget.** “In every mouth.”

Mortes cum gloria = *mortes gloriosas.*

117. Quae cū ita sint. *Cū* is here to be translated *although.*

Velut superiore e loco. I. e. as if from a platform or tribune. Moser.

Coniventem, *closing the eyes.*

Melior Ennii, quam Solonis oratio. The lines of Ennius are from his Epitaph, the whole of which is given *supra*, xv. 34. The lines of Solon are thus given by Plutarch:—

Μηδέ μοι ἀκλανστος θάνατος μόλοι, ἀλλὰ φίλοισι
 Ποίησαιμι θανὼν ἄλγεα καὶ στοναχάς.

Stobæus gives the same verses, with the reading in the second line καλλείπομι θανών, which, as Davis remarks, corresponds better with Cicero's version. Cf. *De Senect.* xx. 73.

Hic noster . . . ille sapiens. "*Hic* is to be referred to Ennius, *ille* to Solon. For in opposition *hic* often relates, not to the *nearer*, but to the *more important* or *preferable thing*, i. e. that concerning which the discussion chiefly treats," (that which is nearest to the speaker in *thought*.)—" *ille* to a thing, not more remote, but inferior, or of less importance or value." Kühner. See C. 116, 4.

Dacrumis = lacrumis.

Ille sapiens, that sage, wise as he was; though wise.

118. Nos vero . . . pareamus. Est hoc Pythagoreorum decretum, ad quod respicit Socrates in Phaedone c. 66: *dicens: Καὶ γὰρ ἀκήκου ὅτι ἐν εὐφημία χρὴ τελευτᾶν.* Moser.

A diis immortalibus, as the vulgar thought; a **natura**, as the philosophers. Cicero uses *natura* as did the Stoics, in the sense of the soul of the world, the mind of the deity extending throughout the universe, ruling and guiding it.

Horribilem aliis, nobis faustum. A fine *chiasm*. C. 305. The antithesis between the two series of words is made more striking by the inversion of the order of the words in the second series.

Temere = sine causa, *without design*.

Fortuito. The words *fortuitus* and *gratuitus* should be pronounced with the penult lengthened, as in Horace, *Carm.* II. xv. 17, *fortuūtum*. In hexameter they should be pronounced as trisyllables. Kühner.

Exanclavisset. This word is derived from *ancla*, *anculo*.

Portum. Cf. *Cat. Maj.* 19, 71: *quæ (maturitas) qui-15—Cic. Tusc. Disp.*

dem mihi tam jucunda est, ut, quo propius ad mortem accedam, *quasi terram videre ridear, aliquandoque in portum ex longa navigatione esse venturus.*

Portum. Velis passis pervehi. Reflantibus ventis rejiciemur. Cowper makes use of similar images, expanded with admirable skill and with a higher meaning, in his exquisite "Lines on the Receipt of his Mother's Picture":—

"Thou, as a gallant bark from Albion's coast
(The storms all weathered and the ocean crossed)
Shoots into port at some well-havened isle,
Where spices breathe and brighter seasons smile,
There sits quiescent on the floods, that show
Her beauteous form reflected clear below,
While airs impregnated with incense play
Around her, fanning light her streamers gay;
So thou, with sails how swift! hast reached the shore
'Where tempests never beat nor billows roar';
And thy loved consort on the dangerous tide
Of life, long since, has anchored at thy side.
But me, scarce hoping to attain that rest,
Always from port withheld, always distressed,—
Me howling winds drive devious, tempest-tost,
Sails ripped, seams opening wide, and compass lost;
And day by day some current's thwarting force
Sets me more distant from a prosperous course."

119. **Ego vero**, *indeed I have*. "Ja wohl!" The particle *vero*, added particularly to pronouns, has a strongly affirmative or declaratory force. Cf. *supra*, xi. 24: *Me vero* delectat. xi. 25: *M. Dasne aut manere animos post mortem, aut morte ipsa interire? A. Do vero.* xxiii. 55: *Ego vero* facile sum passus, etc. xxxii. 78: *M. Numquid igitur est causae, quin amicos nostros Stoicos dimittamus? . . . A. Istos vero*, etc. xliii. 103: *Multum vero* operam frustra consumpsi. Kühner. So Livy, II. xii.: *Tu vero* abi. See Z. 716.

Valetudini. Roman gentlemen paid great attention

to physical exercise. Cicero, a man of a naturally weak constitution, was very regular in his habits in this regard. We may suppose him here to invite his friends to take long walks, to play games of ball (resembling tennis), or to engage in gymnastic exercises in the *palæstra* which he had built at his Tusculan villa.

Et quot dies erimus, and daily, while we remain, etc. (*Et quotidie, quoad erimus in Tusculano.* Klotz.) Our reading is given by most of the best editors. Moser and Tregder, following several of the best and oldest MSS., read *quos dies*. But, as Klotz remarks, *quot* conveys a more appropriate idea, since Cicero says, *supra*, iv. 8: “Itaque dierum quinque scholas, ut Graeci appellant, in totidem libros contuli”; and even in the best MSS. *quot* and *aliquot* are often confounded with *quos* and *aliquos*.

Agamus haec, let us give our attention to these subjects. Cf. *supra*, xx. 46, note on *id agat*.

Quae . . . habeant. Moser remarks upon this elegant use of the verb *habere* in the signification of *secum ferre*, *afferre*; and compares *De Divin.* II. xlv. 96: *Quid? dissimilitudo locorum nonne dissimiles hominum procreationes habet?* The relative clause with the subjunctive, in this passage, defines the quality of the things denoted by the demonstrative **ea**, and describes the way in which they operate. C. 223, 1.



THE DREAM OF SCIPIO.



THE *Somnium Scipionis* is introduced as an episode in the sixth and last book of the admirable treatise *De Re Publica*, written B. C. 54, and one of the earliest of Cicero's philosophical works. The form of this treatise is that of a dialogue, the interlocutors being Scipio Africanus Minor, his nephew Q. Ælius Tubero, and his friends C. Lælius the Wise, L. Furius Philus, M. Manilius, Sp. Mummius, P. Rutilius Rufus, Q. Mucius Scævola, and C. Fannius. The scene of the conversation is laid in a sunny lawn in the gardens of Scipio, during the Latin holidays, B. C. 129. (*De Rep.* I. ix.-xii.)

The first extract in the Introduction (p. 86) is from the *Commentary on the Somnium Scipionis* of Favonius Eulogius, a rhetorician of Carthage, and a contemporary and pupil of St. Augustine. The entire commentary will be found in Grævius's edition of Cicero *de Officiis*, pp. 438-447 (Amsterdam, 1688). The impure Latinity of the period in which it was composed will be noticed in this extract.

Eris Pamphyli. "A brave man, Er, the son of Arme-nius, a Pamphylian by birth. He was slain in battle, and ten days afterwards, when the bodies of the dead were brought in already in a state of corruption, he was brought in with them undecayed, and carried home to be buried. And on the twelfth day, as he was lying on the funeral pile, he returned to life and told them what he had seen

in the other world." Plato *de Rep.* X. xiii.; for the whole story, vid. *Ibid.* xiii.—xvi. (pp. 615–621).

Duobus . . . numeris. Seven and eight, fifty-six being a common multiple of these numbers. See note on *quorum uterque plenus*, *Somn. Scip.* ii.

The passage from St. Augustine (pp. 86, 87) is found in his celebrated treatise *De Civitate Dei*, written A. D. 413–426.

Nostri. The Christians.

The remainder of the Introduction (pp. 87–89) is taken from the Commentary of Macrobius, an eminent grammarian of the fourth and fifth centuries, to whom the world was indebted, until the discovery of the Vatican palimpsest, for the preservation of the *Somnium Scipionis*.

Page 88. **Colotes.** A hearer of Epicurus, and one of the most famous of his disciples. He held, that it is unworthy of the truthfulness of a philosopher to use fables in his teaching,—a notion which Cicero opposes.

Page 88. **Interfecti tyranni.** Tiberius Sempronius Gracchus.

THE DREAM.

IN the course of the conversation on the science of government, in the gardens of Scipio, Lælius complained that no statues had been erected by the state in honor of P. Cornelius Scipio Nasica, the slayer of the tribune Tiberius Gracchus. Scipio replies that virtue has rewards higher and more enduring than statues or triumphs; and, to illustrate this truth, relates his dream to the assembled company.

I. M'. Manilio. C. 158, 2. Manius (or, according to some editors, Marcus) Manilius was consul B. C. 149 with L. Marcius Censorinus. In that year the third Punic war began, and Manilius and his colleague were appointed to conduct it. On the dative *Manilio*, depending upon *tribunus*, which specifies the *relation* in which Scipio stood to Manilius, compare *Pro Cluent.* xxxvi. 99: *qui M. Aemilio . . . legati . . . fuerunt*; *Pro Muren.* ix. 20: *Murena legatus Lucullo fuit*; *De Rep.* II. xl.: *tibi cum essem legatus*. So *ducem esse alicui*, to be one's leader. See Moser's note on *De Rep.* II. xl., and M. 241, Obs. 4.

Masinissam. Masinissa, king of the Numidians, supported the Carthaginians for several years in the second Punic war; but went over to the Romans upon the arrival of Scipio Africanus Major in Africa, B. C. 204, in accordance with a promise he had secretly given the Roman general two years before, after the Carthaginians had been defeated in Spain. His adherence to the Romans contributed greatly to their success, but reflects no honor upon his character. Niebuhr says, "His whole life was an uninterrupted series of treacheries against Carthage. . . . In a moral point of view, Masinissa was no better than a common barbarian: he was a base traitor, who deserves the hatred of every honest man." (*Lectures on the History of Rome*, ed. by Schmitz, Vol. II., p. 146.) At the time of his interview, here related, with Scipio Africanus Minor, Masinissa was in his ninetieth year.

Justis de causis. The elder Africanus bestowed on Masinissa the possession of Cirta and the greater part of the territories which had belonged to Syphax, in addition to his hereditary dominions.

Ut veni. See Harpers' Lexicon, *ut*, II., B, 1, a; C. 193, 1; Z. 506 (2); M. 338, b.

Reliqui caelites, i. e. the stars, especially the planets. Cf. Cic. *de Nat. Deor.* II. xxi. 54; Plat. *Cratyl.*, p. 397, Steph.; p. 32, Bekk.; Creuz. *Symb. u. Myth.*, III. p. 74. Moser.

Ita. This particle is here used in a clause giving the reason of the preceding statement, and with a signification similar to that of *adeo*. See Hand's *Tursel.* III. p. 487. (14). *Ita* is akin to Sansk. *iti*, Zend *itha*.

Illius . . . viri. P. Cornelius Scipio Africanus Major. The narrator of this Dream, Scipio Africanus Minor, was his grandson by adoption.

Dèinde, then; next; thereupon; (εἶτα). This adverb is used in speaking "of things successive and next in lapse of time, and is almost the same as *postea, tum*. It is not necessary that the particle *primum* should be added to the prior thing, which is named before. So the Greeks use *εἶτα, ἐπειτα*, and other words, without prefixing the word *πρῶτον*." Hand's *Tursel.* II. 240.

Utro citroque. These adverbs are old datives. "*Citro*," says Hand, in his *Tursellinus*, "is found only in the phrases *ultra et citro, ultra citroque, ultra ac citro*; and, with the omission of the copula, *ultra citro*. The inverted order *citro ultraque* is never found."

Autem, like *aut*, is from *au* (stem *u*) and *ta*, and is kindred to the Greek *αὐ*.

In multam noctem, "deep into the night." "*In noctem dicunt de rebus ultra diurnam lucem protractis: in die Nacht hinein, usque in noctem . . . Suet. Tib. 74: Exarsit prima vespera atque in multam noctem luxit.*" Hand's *Tursellinus*, III. p. 339. On the use of *multam*, Ochsner cites *De Sen.* xiv. 46: *Quod (convivium) ad multam noctem produximus. Ad Att. XIII. ix.: Multus sermo ad multum diem.*

Ut cubitum discessimus, when we had parted for the night. C. 193, 1; 253. In diversa cubilia abierunt; quod si non esset factum, dixisset *cubitum ivimus*, ut *Orat. pro Sex. Rosc. xxiii. 64. Moser.*

De via=*propter viam*. Hottinger.

Qui . . . vigilassem. Subjunctive of the reason.

Fere. *Fere* and *ferme* from the same stem *dhar* as

fermus = *firmus*. For the signification of this adverb in our passage, see Harpers' Lex., under *fere*, B. 2.

Tale, like them ; quale, such as.

De Homero scribit Ennius. A verse of Ennius, from the beginning of his *Annales*, is thus given by an old scholiast on Horace, *Epist.* II. i. 52 :

In somnis mihi visus Homerus adesse poëta.

Imagine. The *imagines* were waxen masks of the Roman nobles, representing accurately their features, and kept in little shrines in the *atrium*. They were worn at funerals by men personating the men they represented, so that a Roman noble was followed to the grave by the images of his ancestors. Cf. Polyb. vi. 53 ; Plin. II. N. xxxv. 6.

Et. Akin to *eti*, Sanskrit *ati*, beyond.

II. Excelso . . . loco. The milky way.

Paene miles. "Quia in militia primus *honoris* gradus erat tribunatus militum." Manutius.

Hoc biennio, *within the next two years*. C. 185, 5. Cf. Cic. *de Rep.* I. 37 : *his annis quadringentis* Romae rex fuit, it is not more than four hundred years since there was a king at Rome ; four hundred years or less. *Ante hos quadringentos annos* and *abhinc annos quadringentos* is a more exact description. Respondit, *se paucis illis diebus* argentum misisse Lilybaeum (Id. *Verr.* IV. 18). *Hanc hoc biennio* evertes, before two years are past ; more definitely, *intra biennium*. M. 276, Obs. 5.

Absens. "Somn. Scip. ii. *absens* est, non *petens magistratum*. Nam Africanus, de quo ibi sermo, interfuit comitiis istis, sed non petiit. Vid. Pigh. *ad a.* dcxix. et Drakenb. *ad Liv.* iv. 42. 1 ; x. 22. 9." Ernesti, *Clar. Cic.* — "*Absens, non petens*. Valerius enim Lib. VIII. cap. x. praesentem eum facit, et Laelius apud Cic. *de Amic.* Scipionem nunquam petiisse confirmat." Manutius. See Moser's note ad h. l.

Nepotis mei. Tib. Sempronius Gracchus, the tribune.
Ostendas oportebit. C. 242, 1; Z. 625.

Septenos octies. C. 55, 5; Z. 119. The distributive numerals are applied in multiplication (with adverbial numerals), the same number being taken several times.

Solis anfractus reditusque. I. e., years. "*Anfractus solis nominatur propter obliquitatem orbis zodiaci, per quem sol modo ad septentrionem inflectitur, modo relabitur ad meridiem; sinuosas enim et flexuosas vias, anfractus appellamus, ut fluminum, ut littorum solent esse.*" Ramus. "Solis anfractum et reditum annum vocat; . . . *reditum*, ait Macrobius, *quia eadem signa per annos singulos certa lege sol metitur.*" Vinetus.

Quorum uterque plenus. Seven and eight were considered by the ancients as *numeri pleni*, or perfect numbers, for various reasons, mostly fanciful. See Macrobius ad h. l. As fifty-six is the product of these complete numbers, that age, *summa fatalis*, was regarded as one of the climacterics of human life. Romulus, Julius Cæsar, Horace, and the younger Pliny are said to have died in the same climacterical year as Scipio.

Omnes boni, all good men and true; *all good conservatives*. Boni is often used by Cicero for the *optimates*.

In quo nitatur. *Nitor* used with *in* and the abl. in a figurative sense, as in Orat. *pro Mil.*: *cujus in vita nitabatur salus civitatis*. Z. 452.

Ne multa, *sc. dicam*. C. 206, 4.

Impias propinquorum manus. Sempronia, the wife of Scipio and sister of the Gracchi, and her mother Cornelia, were suspected of his murder. But see Mommsen's *History of Rome*, Book IV. chap. 3.

Quaeso. Baiter reads "*St! quaeso*," a conjecture of Lud. Jan, who compares *Ep. ad Fam. l.* xvi. 24.

Et rumpatis visum. A conjecture of Heinrich, adopted by Moser and Nobbe, although Moser acknowledges it is not a satisfactory reading. Mai reads *pax sit*

rebus; Orelli, after the older MSS., *et parum rebus*. Bouhier and Niebuhr propose *et parumper audite cetera*, which Baiter and Klotz adopt (the latter omitting *et*); Grævius, *pax: verum audite cetera*; and Ochsner, *pax: audite cetera*. The latter, says Orelli, "inter omnes praestare videtur, nisi malis: [*et*] *pax parumper; audite cetera*."

III. Quidem. For the signification of *quidem*, and the mood of *fiat*, see the note on *quae quidem digna statuissent*, Tusc. Disp. I. i.

Pater, *my father*. P. Cornelius Scipio Aemilianus Africanus Minor was the younger son of L. Aemilius Paulus, the conqueror of Macedonia. His mother was Papiria, daughter of Caius Papirius Maso, cos. B. C. 231. He was adopted by P. Cornelius Scipio Africanus (the elder son of the great Africanus), who had no son of his own. His adopted father was also his cousin, the elder Africanus having married a sister of L. Aemilius Paulus.

Arbitraremur. Why is the *imperfect* subjunctive used here? Compare examples in the First Tusculan.

Immo. The peculiar force of this adverb is here seen in its correcting the *doubt* implied in the question of Scipio. *Immo vero, nay, truly* are they living, etc. See *supra*, p. 140, note on *immo*.

Quae dicitur, *so called*.

Quin tu adspicis. An exhortation is often expressed in Latin by a question with *quin*. Cf. Liv. I. 57: *quin conscendimus equos, why not mount our horses?* M. 351, b, Obs. 3.

Ad te venientem. "Quo pacto venientem? Proclus cum Porphyrio *lucem* ait esse *vehiculum animarum*."

Vim lacrimarum. On the signification of *vis*, cf. *De Nat. Deor.* II. xxxix. 98: *Adde etiam reconditas auri argentine venas, infinitamque vim marmoris.* *Ib.* I. xx. 54: *infinita vis innumerabilium volitat atomorum.* *Tusc.* V. xxxii. 91: *Magna vis auri argentine.* *Epist. ad Q. Frat.* III. vii.: *Magna vis aquae.*

Atque. Compounded, according to Hand, of *at* and *que* = *ad que*, *at* and *ad* being originally the same word. "Proprie significat *et ad*, eandemque habet formam, qua Plinius novum verbum *praeterque* confecit."

Sanctissime, *most venerable*.

Deus conspicis. Moser cites *De Legg.* II. x. 26: *deos, quorum hic mundus omnis templum esset et domus.*

Qui tuerentur. C. 222; Z. 567. The *time* of the verb is accommodated to that of *sunt generati*, as in the many similar instances we have noted. Cf. *de Senect.* xxi.: *Sparsisse, ut essent qui tuerentur.* The *imperfect* is used, says Moser, to denote the design of the Creator *at the time in which he made man*.

Quae sidera . . vocatis. The relative here agrees with the following noun, although the relative clause only defines the antecedent.

Divinis animatae mentibus. Cf. Cic. *de Nat. Deor.* II. xv.

Injussu ejus, *without his command*. With this argument against self-murder, cf. Cic. *de Sen.* xx.: Vetatque Pythagoras, injussu imperatoris, id est, dei, de praesidio et statione vitae decedere; and *Tusc.* I. xxx.: Vetat enim dominans ille in nobis deus, injussu suo nos hinc demigrare.

Humanum. Macrobius omits this word and Baiter brackets it.

Defugisse. We find a similar use of this word in *Epist. ad Att.* VIII. iii.: non quo munus illud *defugerem*. Moser.

Cùm sit tum est, *while it is* of great importance, etc., *is yet* of greatest importance, etc.

Facile. See Harpers' Lex., under *facilis*, II., B. 1, β .

Jam. Hand derives *jam* from the pronominal *i*; Curtius and Vaniček from an extended form of *i*, *ja*;

Corrsen and Fritsch assign it, with *diu*, *-dum*, *-dem*, $\delta\eta\nu$, $\delta\eta$, $\delta\alpha\iota$, $\eta\delta\eta$, to the same root with *dies*.

Ut me imperii nostri paeniteret: *That I was ashamed of our empire.* "Hoc sensu, ut sit i. q. *puderet*, usus est hoc verbo noster *Philippic.* I. xiii. 33: Num hujusce te gloriæ *paenitebat?*" Moser. "*Paenitere* nos ejus rei dicimus eleganter, quæ parva est, quacum contenti non sumus, quæ nobis non placet, cui parum tribuimus." Ernesti, *Clav. Cic.*, q. v. This meaning of *dissatisfaction* is seen in the following passage from the *Heautontimorumenos* of Terence, I. i. 20: Me, quantum hic operis fiat, *paenitet*, *I am dissatisfied with the amount of work that is done here.* So in the *Eunuchus*, V. vii. 12, 13: An *paenitebat* flagiti, te auctore quod fecisset Adulescens, ni miserum insuper etiam patri indicares? *Were you not content with the disgraceful deed*, etc. Cf. Horat. *Sat.* I. vi. 89: Nil me *paenitent* sanum patris hujus, "quamdiu certe sanus ero, numquam *parum mihi felix rideri* potero, quod tali natus sim patre."

IV. The antecedent of *quam* is *terra*.

Tibi, you see. The *dativus ethicus*. C. 159; Z. 408. By this use of the pronoun the speaker calls the attention of his hearer, and intimates that what he is about to say must be of interest to him. See Kühner's *Gr. Gram.*, § 284, 10, (d).

Summus ipse deus. Cf. Cic. *de Nat. Deor.* I. xiii. 34: Unum, qui ex omnibus sideribus, quæ infixæ caelo sunt, ex dispersis quasi membris simplex sit putandus deus. Cf. ib. xiv. 37; II. xxii., xxv., xl.

Atque, to. C. 257, 7; B. 906.

Obtinet. Moser considers this verb as intransitive, and equivalent to *locum habet*. I prefer Freund's explanation, who makes *regionem* the object of *obtinet*, and takes *subter* as an adverb. With *regionem obtinet*, cf. *N. D.* II. xv. 42: *Sidera autem æthereum locum obtinent.*

Temperatio. *Temperatio* for *temperator*, the abstract

for the concrete, as *servitium* for *servus*, *matrimonium* for *uxor*. Grævius.

Infra . . . caducum. So we speak of "all sublunary things."

Media, in the centre; as in hoc templo *medium*, c. iii.

V. In this chapter the elder Africanus describes the nature of the music of the spheres, by whose melody the curiosity and admiration of his adopted grandson had been excited. In regard to this celebrated doctrine of the harmony of the heavenly bodies, consult the authorities cited in Smith's *Dictionary*, article *Pythagoras*, Vol. III., p. 624. The reader will be reminded of the beautiful lines in Shakespeare's *Merchant of Venice*, Act V. Sc. 1:

"Look, how the floor of heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close us in, we cannot hear it."

And Milton, in the *Arcades*, 68-73:

"Such sweet compulsion doth in music lie,
To lull the daughters of Necessity,
And keep unsteady Nature to her law,
And the low world in measured motion draw
After the heavenly tune, which none can hear
Of human mould, with gross, unpurgèd ear."

Ut me recepi. See Harpers' *Lexicon*, *ut*, II., B. 1, a; C. 193, 1; Z. 506 (2); M. 338, b.

Intervallis . . . distinctis, composed of intervals unequal, but yet proportionally divided by rule, etc.

Tanti motus incitari possunt. Exquisite dictum pro, *tanta corpora tam celeriter moveri possunt*. Hottinger.

Extrema. The extremes; the highest spheres and the lowest.

Eadem vis. The same power,—producing the same note.

Duorum, i. e. Mercury and Venus.

Qui numerus nodus est. In remarking upon another passage in this Dream, Macrobius says: “Haec eo dicta sunt, ut aperta ratione constaret, neque planitiem sine tribus, neque soliditatem sine quattuor posse vinciri. Ergo septenarius numerus geminam vim obtinet vincendi, quia ambae partes ejus vincula prima sortitae sunt, ternarius cum una medietate, quaternarius cum duabus.”

Nilus. Cf. Senec. *Nat. Quaest.* IV. 2.

Ad illa. Scil. *loca.* **Ad, at.**

Catadūpa. The Greek word is Κατάδουποι.

Identidem, *from time to time.*

VI. Expetendam. Quae digna sit, quae expetatur. Vinetus.

Spectato, contemnito. The imperative future is properly used in precepts and rules of conduct, that is, to express actions that are to be repeated as often as the occasion arises. C. 247, 2; Z. 584.

Habitari. Moser notices the same impersonal use of this word, in Cic. *Acad.* II. xxxix. 123: *habitari*, ait Xenophanes, *in luna.*

Quasi “stands before a word to signify that it is used to express a thing figuratively and by way of approximation.” M. 444. a, Obs. 2. **Quidam** is often employed in conjunction with *quasi*, “when an appellation is made use of that is not strictly appropriate;” as below, *quasi quibusdam redimitam*. . . . *cingulis.*

Obliquos. I. e. *Periæci* (Περιίκοι); “people who live under the same parallel of latitude, but in opposite meridians.”

Transversos. I. e. *Antæci* (Ἀντοίκοι); “those under the same meridian, but opposite parallels.”

Adversos. I. e. *Antipodes* (Ἀντίποδες); “those who are in opposite parallels and meridians, diametrically opposite.”

Caeli verticibus. Cic. *de Nat. Deor.* II. xli. 105: Extremusque adeo duplici de cardine *vertex* dicitur esse *polus*.

Subnixos, supported by.

Nihil ad vestrum genus. Scil. *pertinet*. *Has no connection with your race.* In certain expressions, the ellipsis of the verb has become a general usage, e. g. in the phrases *nihil ad me, ad te*, etc. (sc. *pertinet*). C. 110, 8; M. 479. d, Obs. 1.

Angusta verticibus, lateribus latior, narrow at the poles, wider in a lateral direction.

Parva quaedam insula, a kind of little island; a small island, so to speak. Notice the use of *quidam* to mark the expression as not exact or as somewhat figurative.

Quem Oceanum appellatis. Notice again the agreement of the relative in gender with the following noun.

Quantis in angustiis vestra se gloria dilatari velit. Cf. Senec. *Epist.* xci. 17: "Alexander Macedonum rex discere Geometriam, infelix! coeperat, sciturus, quam pusilla terra esset, ex qua minimum occupaverat. Ita dico, infelix, ob hoc, quod intellegere debebat, falsum se gerere nomen. Quis enim esse *magnus* in pusillo potest?"

Autem, again,—item ex altera parte. *Autem* is the weakest adversative particle, being rather a particle of *distinction* than of opposition.

VII. Quin is derived from the ablative *qui* and *ne*. *Qui* being interrogative, relative, or indefinite, so also is *quin*. In our passage the *qui* in *quin* is interrogative; literally, "*why not?*" "*why not say?*" *Quin* is frequently used with *etiam*, as here, to introduce a stronger assertion: *quin etiam*, (literally, "*why not, too?*") *indeed, moreover*.

Eluviones exustionesque terrarum. Cf. Cic. *de Nat. Deor.* II. xli. 118.

Non modo . . . sed ne quidem, not only not, . . .

but not even. C. 256, 3; M. 461. b; Z. 724, b. Herzog—on Caes. *B. G.* II. xvii.: quo *non modo* intrari, *sed ne* perspici *quidem* posset—says, “The logical ground on which *non* can be omitted here after *non modo* is, that, by the coalescing of *ne—quidem* with *posse*, the affirmation of the verb becomes *negation*, [and thus the negative *ne* belongs conjointly to both clauses.] So *B. G.* III. iv.: *non modo* defesso, *sed ne* saucio *quidem* dabatur, where, also, *ne—quidem*, attracted to *dabatur*, gives a negative meaning of *impediebatur, prohibebatur.*”

Nec pauciores, et . . . meliores. The combination of a negative and affirmative member is denoted by *neque—et*, “both not, and” (less frequently *neque—que*). M. 458, c.

Unius anni. Cicero is speaking of an *annus magnus*, which, according to the old philosophers, is completed when all the planets return to the same relative position, or once in fifteen thousand years. See *De Nat. Deor.* II. xx. 51, and a fragment of Cicero’s *Hortensius*, preserved by Servius in I. et II. *Aeneid.*, where it is stated that a great year is completed “post XII. millia nongentos quinquaginta quattuor annos.”

Ad idem. Ad eandem partem, locum, signum.

Caeli descriptionem = *descriptionem siderum in caelo*. Descriptionem, “a marking out, delineation,” hence, “arrangement,” “*relative distribution.*”

Habeto. The imperative future puts the command in connection with some other action, and expresses that something is to be done in future, when, or as soon as, something else has taken place. C. 247, 2, note. Our passage affords a good illustration of this rule: *quandoque . . . defecerit, tum . . . habeto.*

Igitur takes the first place in a sentence when it modifies the whole clause, and not merely some particular notion in it.

Dederis. Subjunctive in an exhortation.

With the elevated sentiments Cicero ascribes to Africanus in the sixth and seventh chapters, we may compare the lines in Milton's *Lycidas*, 78-84:

"Fame is no plant that grows on mortal soil,
Nor in the glistening foil
Set off to the world, nor in broad rumor lies;
But lives and spreads aloft by those pure eyes,
And perfect witness of all-judging Jove;
As he pronounces lastly on each deed,
Of so much fame in heaven expect thy meed."

VIII. Non esse te mortalem, sed corpus hoc.

Cf. *Tusc.* I. xxii. 52: *Neque nos corpora sumus*: etc.

Viget contains the idea of constant growth, progress.

Nam quod semper movetur, aeternum est, etc.

This sentence is the introduction of a quotation from the *Phaedrus* of Plato, 51-53 (extending to the words *et aeterna est*), which is also inserted, with some slight variations of reading, in the *Tusc. Disp.* I. xxiii. See notes, *supra*, p. 177.

Habeat necesse est. C. 242, 1; Z. 625.

IX. Si . . . eminebit foras, if it shall make its way beyond. On this use of the *future*, see C. 191, 3; M. 339, Obs. 1. *Foras* is an accusative form from an obsolete nominative *fora* (Sansk. *dvār*, Gr. *θύρα*, Eng. *door*), and means literally *to the doors*, hence to the outside, without, beyond.

Nam . . . revertuntur. See the note on *Tusc.* I. xii. 27: *in ceteris humi retineretur et permaneret tamen*, pp. 157, 158. In regard to the theory of the purgation of guilty souls, cf. Verg. *Aen.* VI. 735-751. On the sentiment of the passage *Idque ocius faciet . . . revertuntur*, cf. *Tusc. Disp.* I. xxx. 72, and a fragment from the *De Consolatione*, preserved by Lactantius: "Nec enim omnibus iidem illi sapientes arbitrati sunt eundem cursum in caelum patere. Nam vitiis et sceleribus contaminatos deprimi in tenebras atque in caeno jacere docuerunt; castos

autem animos, puros, integros, incorruptos, bonis etiam studiis atque artibus expolitos, levi quodam et facili lapsu ad deos, id est, ad naturam sui similem pervolare." Compare, also, the extract from the *Hortensius*, *supra*, p. xviii.

The spirit of literary scepticism has attacked the genuineness of the *Somnium Scipionis*. Kuhnhardt, a German scholar, published some articles in 1820, in which he maintained that this Dream is not the composition of Cicero, either as a whole or in any considerable part, but was written by some rhetorician of no great talent. The arguments of this heretic, however, have been ably and triumphantly refuted by Moser in his edition of the *De Re Publica*, pp. 510, 511.



CICERO ON OLD AGE.



THE TREATISE bearing the title *Cato Major, sive De Senectute*, drawn up at the end of B. c. 45 or the beginning of B. c. 44, is addressed to T. Pomponius Atticus, then in his sixty-eighth year, while Cicero himself was in his sixty-second or sixty-third. "In the short introductory dialogue, Scipio Æmilianus Africanus Minor and C. Lælius Sapiens are supposed to have paid a visit to Cato the Censor, at that time eighty-four years old. Beholding with admiration the activity of body and cheerfulness of mind which he displayed, they request him to point out by what means the weight of increasing years may be most easily borne. Cato willingly complies, and begins a dissertation, in which he seeks to show how unreasonable are the complaints usually urged regarding the miseries which attend the close of a protracted life. The four principal objections are stated and refuted in regular succession. It is held that old age is wretched, 1. Because it incapacitates men for active business; 2. Because it enfeebles the body; 3. Because it deprives men of the enjoyment of bodily pleasures; 4. Because it heralds the near approach of death. The first three are met by producing examples of many illustrious personages in whom old age was not attended by any of these losses, by arguing that such privations are not real, but imaginary misfortunes, and that, if the relish for some pleasures departs, other delights of a more desirable and substantial character,—

such as the joys of companionship, science, authorship, and agriculture and country life,—are substituted. The fourth objection is encountered still more boldly, by an eloquent declaration that the chief happiness of old age in the eyes of a philosopher arises from the conviction that it indicates the near approach of the period when the soul shall be released from its debasing connection with the body, and enter unfettered upon the paths of immortality.”

XXI. CATO, having asserted, in answer to the fourth complaint, that death should either be utterly despised, if it brings annihilation, or even desired, if it leads to immortality,* proceeds to state more precisely his own views of its effects, in the passage here presented.

Cur. According to Hand and Vaniček, a contracted form of *quare*.

Quo ab ea propius absum, *the nearer I am to it*. Notice the idiomatic use of *prope* with *ab*.

Quidem, in fact; *what is more*.

Tuerentur=intuerentur.

Sed credo . . . constantia. For the sentiment, cf. Cic. *de Nat. Deor.* II. xiv. 37: IPSE AUTEM HOMO ORTUS EST AD MUNDUM CONTEMPLANDUM ET IMITANDUM. *Ibid.* lvi. 140: [Providentia naturae] primum [homines] humo excitatos celsos et erectos constituit, ut deorum cognitionem caelum intuentes capere possent. Sunt enim ex terra homines, non ut incolae atque habitatores, sed quasi spectatores superarum rerum atque caelestium, quarum spectaculum ad nullum aliud genus animantium pertinet. *De Legg.* I. ix. 26: Nam cum ceteras animantes [natura]

* *De Sen.* xix. 66, 67: “O miserum senem, qui mortem contemnendam esse in tam longa aetate non viderit! quae aut plane neglegenda est, si omnino exstinguit animum, aut etiam optanda, si aliquo eum deducit, ubi sit futurus aeternus. Atqui tertium certe nihil inveniri potest. Quid igitur timeam, si aut non miser post mortem aut beatus etiam futurus sum?”

abjecisset ad pastum, solum hominum erexit, ad caelique quasi cognationis domiciliique pristini conspectum excitavit. *Acad.* II. xli. 127: Est enim animorum ingeniorumque naturale quoddam quasi pabulum consideratio contemplatioque naturae. Erigimur, elatiores fieri videmur, humana despiciamus, cogitantesque supera atque caelestia haec nostra ut exigua et minima contemnimus. *Senec. Cons. ad Helv.* iii.: Animum contemplatorein admiratoremque mundi. *Plutarch. S. N. V.* v. The Pythagoreans enjoined the contemplation of the heavens at the beginning of each day, as an incitement to the imitation of the order, constancy, and purity of the celestial bodies. (M. Antonin. Lib. XI.) Anaxagoras (as Diogenes Laërtius relates) being asked *for what end he was born*, replied, Εἰς θεωρίαν ἡλίου καὶ σελήνης καὶ οὐρανοῦ.

Incolas paene nostras, *almost countrymen of ours*. Pythagoras, after travelling in Egypt and the East, settled at Crotona, a city in Magna Græcia, or Southern Italy. Here he gained many distinguished adherents, and established the celebrated Pythagorean club or brotherhood of the Three Hundred.

Qui esset . . . judicatus.

“Whom, well inspired, the oracle pronounced
Wisest of men.”

The words of the oracle are these:

Σοφὸς Σοφοκλῆς, σοφώτερος Εὐριπίδης,
Πάντων δὲ σοφώτατος Σωκράτης.

Tot artes tantae scientiae. “*Tantae scientiae est genitivus singularis; sensus est tot artes quae magnam doctrinam et scientiam postulant.*” Schütz.

Semper agitetur, *is always in action.*

Haec Platonis fere, *these are the principal arguments of Plato*. Haec fere formula est, qua utitur is, qui plurima et potiora dixisse vel exposuisse se declarat.

Hand's *Tursel.*, II. p. 700. Some editors read *Haec Plato noster*; "sed qui sic rescripserunt, minime meminerunt, Catonem hic, non Ciceronem, loqui." Orelli.

XXII. Apud Xenophontem. *Cyrop.* VIII. vii. **Apud, in.** "Dicitur de domo et domicilio et de locis in quibus aliquis versari solet . . . His desumpta est formula, qua auctor alicujus libri vel dicti nominatur. Nam scriptores in libris suis quasi in domicilio habitant." Hand's *Tursel.*, I. p. 409.

Nolite arbitrari. C. 247, 6.

Dum eram. C. 214, 1, note 1. *Dum* in the sense of *quamdiu* (as long as) when referring to past time, is regularly joined with the imperfect. Z. 507. a, in fin. See *supra*, p. 212, note on *dum obsequimur*. In origin, *dum* is probably an accusative case, from the same root as *diu*, *dies*.

Eundem esse, that this same mind exists. The emphatic word is *esse*.

Sed (an old abl. from the stem of the reflexive pronoun *sui*) = *by itself*. "Vim habet secludendi. . . . *Sed* non opponit, sed *secernit* et *apponit* id quod distinguendum videtur." Hand's *Tursel.*, I. p. 425.

Quo diutius memoriam sui teneremus. *Se* and *suus* in subordinate propositions refer, not only to the subject in the same proposition, but also to the subject of the leading proposition, when the dependent proposition is stated as the sentiment of the subject. This is always the case with accusatives with the infinitive, with propositions which denote the object of an exertion and effort, with propositions expressing an object and dependent interrogative propositions, and with such relative and other subordinate propositions as are designated by the subjunctive as the sentiments of another. M. 490, c. See Z. 125, note, and 550.

Atqui, and yet. "Compounded of *at* and *qui*, which is the old form of the ablative of the indefinite *quo*. Its proper signification, then, is *contra quo modo, quodam*

modo, and, since this relative idea corresponds to the demonstrative, nearly the same as *contra hoc modo*." Hand's *Tursel.*, I. p. 513. See Z. 349.

Remissi, "*unhampered*."

Hanc pulchritudinem (with a gesture), i. e. this beautiful world. C. 116, 10.

XXIII. Africani patrem aut patrum, Publius and Cneius Scipio, who fell in Spain, B. c. 212.

An censes, etc. C. 258, 13. "A common form of direct question with *an* is when, in an argument, the speaker asks whether *some absurd supposition* (which is the opposite of what the speaker is maintaining) is true." Arnold's *Lat. Prose Comp.*, Part II. 447.

Suscepturum fuisse, *would have undertaken*. C. 228, 6.

Nescio quomodo, *somehow or other*. C. 119, 2.

Efferor, *I am transported*, carried away.

Retraxerit. C. 195, 8.

Peliam. Pelias, usurping king of Iolcos, was cut to pieces and boiled by his own daughters, who had been told by Medea that in this manner they might restore their father to vigor and youth. As the story is generally told, Medea maliciously deceived the Peliades, and their father died; but Plautus, in the *Pseudolus*, represents Medea as actually rejuvenating him.

Ad carceres a calce revocari. The *carceres* (literally, enclosures, barriers) were the *starting-places* in the circus or race-course at Rome; a kind of stalls, where the chariots and horses stood until the signal was given. **Calx**, *the goal*; see note on *calcem*, p. 144.

Sed habeat sane, *but grant, if you will, that it has advantages*. The concessive subjunctive. *Sane* is here used in a concessive sentence to restrict the meaning.

Habet . . . modum, *still, it has certainly either satiety or limitation*.

Lubet = libet.

Neque me vixisse paenitet, *nor do I regret that I have lived.* See the note on *Ut me imperii nostri poeniteret*, p. 236.

Commorandi . . . dedit. Grævius cites the words of Seneca, *Peregrinatio est vita; multum quum deambuleris, domum redeundum est.* And of Democritus: Ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἦλθες, ἶδες, ἀπῆλθες.

O praeclarum diem. "But Oh the glorious Day, when freed from this troublesome Rout, this Heap of Confusion and Corruption below, I shall repair to that divine Assembly, that heavenly Congregation of Souls!"—*James Logan's translation.**

Catonem meum. M. Porcius Cato Licinianus, the son of Cato the Censor, distinguished as a soldier, and afterwards as a jurist. He died when *praetor designatus*, about B. C. 152, and a few years before his father.

Quod contra, *instead of which.* C. 259, 5; 131, 5. On the sentiment, compare Canning's pathetic lines on the death of his eldest son:

"While I, *reversed our nature's kindlier doom,*
Pour forth a father's sorrows on thy tomb."

* I take pleasure in citing the translation of the Cato Major made in Philadelphia by James Logan, Penn's distinguished secretary, Chief Justice, and President of the Council, "partly for his own Amusement, (being then in his 60th Year, which is said to be nearly the Age of the Author when he wrote it) but principally for the Entertainment of a Neighbour then in his grand Climacteric." It was published in handsome style ten years afterwards, or early in 1744, by Benjamin Franklin, who prefixed a Preface which ends with these words:

"I shall add to these few Lines my hearty Wish, that this first Translation of a *Classic* in this *Western World*, may be followed with many others, performed with equal Judgment and Success; and be a happy Omen, that *Philadelphia* shall become the Seat of the *American Muses*."

George Sandys's translation of the last ten books of the *Metamorphoses* of Ovid was made in Virginia more than a century before; but Logan's is probably the first translation of a classic which was both made and published in this country.

Non quo . . . ferrem, *not that I bore it with indifference*. C. 232, 1. The subjunctive with *non quo* intimates that the reason assigned is not the true one, after which the true reason is introduced by *sed quod* with the indicative.

Lubenter = *libenter*.

Nihil sentiam, *I shall feel nothing*, i. e., I shall have no further sense, no consciousness. Logan translates the passage: "And if, when dead, I should (as some minute Philosophers imagine) be deprived of all further Sense, I am safe at least in this, that those Blades themselves will have no Opportunity beyond the Grave to laugh at me for my Opinion."

Modum, *a proper limit*.

Cujus = *in qua*.



CICERO ON FRIENDSHIP.



THE DIALOGUE called *Laelius, sive De Amicitia*, was written B. C. 44, after the *Cato Major*, and, like that treatise, was very appropriately dedicated to Atticus, "the only man among his contemporaries to whom Cicero gave his whole heart."

"The imaginary conversation is represented as having taken place between C. Lælius Sapiens and his two sons-in-law, C. Fannius and Q. Mucius Scævola, a few days after the death of Africanus (B. C. 129), and as having been repeated, in after times, by Scævola to Cicero. Lælius begins by a panegyric on his friend. Then, at the request of the young men, he explains his own sentiments with regard to the origin, nature, limits, and value of friendship; traces its connection with the higher moral virtues, and lays down the rules which ought to be observed in order to render it permanent and mutually advantageous."

In the extract here given, Lælius is the speaker.

III. *Viderint sapientes, let wise men see.*

Nihil est. On the sentiment, cf. *Tusc.* I. xlvi. 111, *Nostrum videamur*, and the passage from *Brutus* cited in the note (p. 220).

Sibi sero, at a time propitious for himself, almost too late for the republic. *Sibi suo tempore*, i. e. at his own good time. C. 115, 5.

Duabus urbibus. Carthage and Numantia.

In matrem, etc. *In* like *erga*. "Differunt tamen istae praepositiones. Nam *erga* ponitur, ubi de animo

converso et ad aliquid flexo sermo est, *in* autem indicat animum directum et penetrantem: idque majorem vim sive consilii sive actionis declarat: quamquam hoc qui loquuntur non semper respiciunt, ut in multis discrimen evanescat." Hand's *Tursel.*, III. p. 312.

Ut memini . . . disserere. On *memini* with the infinitive, see C. 246, 4. We have here one of the pleasant references which Cicero often makes in one of his dialogues to another. See the introduction to the notes on the dialogue *De Senectute*.

IV. Iis. The Epicureans, whose philosophy was beginning to be taught at Rome.

Vel nostrorum majorum . . . vel . . . vel, *for example, of our ancestors . . . or . . . or, etc.* "*Aut* is *objective*; that is, refers to a real difference in the things or notions themselves: *vel* is *subjective*; that is, refers to a difference between them, as contemplated by the mind of the person thinking and speaking about them. With *vel*—*vel* the one thing does not necessarily exclude the other, but both may take place in whole or in part. In this use of them they may generally be translated by *whether*—*or*. The *vel* may be repeated several times . . . *Vel* is the imperative from *velle*, as *fer* from *ferre*, and therefore properly means '*please*,' '*if you please*,' '*if you will*.' Nearly all its meanings may be expressed by the original meaning of the word." Arnold's *Lat. Prose Comp.*, Part II., pp. 105, 106. See C. 257, 4; M. 436; Z. 336, 339.

Tam religiosa jura. See *Tusc. Disp.* I. xii. 27, and notes.

Vel eorum. The Pythagoreans.

Vel ejus. Socrates.

Cui non tum hoc tum illud, uti plerisque, sed idem semper, who did not think sometimes one thing and sometimes another, as most persons do, etc. Understand *videbatur*. **Cui** and **uti** are conjectures adopted by Baiter; the MSS. *qui* and *ut in plerisque*.

Quasi praesagiret. Scil. *se mox moriturum*. Schütz.

Triduum disseruit de re publica. Cicero in his treatise *De Re Publica* represents the conferences as extending over a period of three days.

Cujus disputationis fuit extremum fere. The *Somnium Scipionis* is introduced in the last book of the treatise *De Re Publica*.

In quiete = *in somno*.

Hoc eventu. Ablative of cause.

Fuerat aequius, it had been fairer. C. 196. In Latin, as in English, the indicative is often used where the subjunctive (potential) might have been expected. "When it is declared without a condition what might or ought to happen (or have happened), but does not happen,—with the verbs *possum, debeo, oportet, decet, convenit, licet*, or *sum* with a gerundive, or *sum* with such adjectives as *aequum, melius, utilius, par, satis, satius (satius est)*, etc.,—the indicative is commonly used in Latin; the imperfect indicative to represent present time (in order to describe that which does not happen), and the perfect and pluperfect indicative to represent the past." M. 348, c, Obs. "The imperfect indicative in this case expresses things which are not, but the time for which is not yet passed; and the perfect and pluperfect indicative things which have not been, but the time for which is passed." Z. 518, q. v. Cf. Horat. *Sat.* II. i. 16: Attamen et justum *poteras* et *scribere* fortem; and Cic. *de Nat. Deor.* I. xxx. 84: *Quam bellum erat, Vellei, confiteri potius nescire quod nescires*, etc. The indicative is more animated than the subjunctive.

Tria aut quattuor paria. Cicero in *De Finn.* i. 65 speaks of three pairs (i. e. Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades). In *De Off.* iii. 45 he names a fourth pair, Damon and Phintias.

about ab - near to lat. near po

JUNIATA COLLEGE



2820 9100 042 082 0

PA 6295 .A3 1884

Cicero, Marcus Tullius.

Cicero's Tusculan

disputations, book first ;

875.4

C48c
20705

Juniata College Library
Huntingdon, Penna.

